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Pro-Slavery.

VIEWS OF THE FIRE-EATERS.

SPEECH BY JEFFERSON DAVIS.

From The Jackson (Miss.) Mississippian, June 2.

A MORE agreeable morning than Friday is not often granted to the purposes of a popular demonstration. Sixteen guns proclaimed the advent of the day which the people of Hinds and their neighbours of contiguous Counties had consecrated to gratitude. In carriages and on horseback the people poured in from the country—a stream of joyous and expectant life. By 10 o'clock, it was computed that there were 3,000 people in the Capitol and on the adjacent grounds.

It was intended that Senator Davis should be received in the spacious Hall of Representatives; but long before the designated hour it was a *jam*, on floor and in galleries, necessary to adjourn the ceremonies of the day to the open air. A platform was readily constructed, and the other arrangements made in accordance with the change. At 11 1-2 o'clock, Gen. Griffith, Marshal of the day, with his aids, formed the citizens into procession. A band of music preceded, followed by an open carriage, in which was seated Judge C. S. Tarpley, Chairman of the Committee of Reception, drawn by four white horses. Arrived at the mansion of Mrs. Dickson, Col. Davis entered the carriage, and the procession returned to the Capitol. On they went, through the broad and massive iron portals with their pillars of stone, the front of the State House being conspicuously adorned with a garlanded banner bearing the inscription,

"WELCOME JEFF. DAVIS."

From the soul of the congregated thousands went up a vocal welcome still more cordial and thrilling.

After an address of welcome by Gov. McRae, Col. Davis rose, visibly affected by the cordiality and magnitude of his reception, his fine eye flashing the emotions of his soul, and that countenance upon whose every feature intelligence is traced, expressive of surcharged feeling. Proud was the greeting, as his tall form stood erect before them. The ladies, who were present in multitudes, waved their handkerchiefs, the men cheered, and a few of the soldiers of Monterey and Buena Vista were excusably boisterous in their huzzas. When the applause subsided, Col. Davis said:

He was thrice and fourtimes happy to meet again his fellow-citizens of Hinds and the adjacent County at the capital of the State.

For the past four years he had been absent, at the call of the elected chief of the nation, to take charge of a department of government. It was with reluctance that he accepted the position of Secretary of War, and he need not say he did so with assurance that no principle of State Rights democracy would be contravened. The promise was not broken; the Administration proved unflinchingly true; the pledges to the people were redeemed with a stern fidelity, and the whole country, in its peace, its prosperity and growing regard for the constitutional rights of all sections, were the eloquent witnesses of its good faith and patriotism.

THE FOREIGN POLICY OF THE PIERCE ADMINISTRATION—DAVIS "INDORSES" FILLIBUSTER WALKER.

It was but just to say that the late Administration had done much to improve our foreign relations. From our immediate neighbours to the remotest point ever reached by the Argonautic expedition, the flag of America commanded the homage of respect, and the name of American was a passport and a protection through the world. In regard to one thing, however, he confessed to disappointment—the legitimate acquisition of the island of Cuba. The failure of the most desirable object was not chargeable upon the President. To the lower House of Congress was all censure attributable in the premises. They withheld supplies, refused even a vote of confidence in the Administration; and the next election surged upon the country a curse worse than the locusts of Egypt—a horde of Black Republicans and Know-Nothings desecrated the hall of Congress.

The Black Republicans aimed at the legalization of treason, and from the Know-Nothings nothing was expected. Born of a fantastic nothing, they knew nothing, and they done nothing, and that was the total of their history. The Clayton-Bulwer treaty—a diplomatic blunder—threw serious obstacles in the way of an equitable arrangement of our relations with Britain. The Dallas-Clarendon treaty was obnoxious because of the recognition of the English treaty with Honduras, and prohibiting slavery from that American State. By the conservatism of the Senate it was amended in that respect; but we are told that England rejects the amended treaty, so that our affairs with that Government are still in an unsettled condition. He (Col. Davis) was an advocate of the Monroe doctrine. The attempt of England to exclude slavery from Honduras was an unwarrantable interference, and it was well that it was resisted, no matter what the hazard.

Within a few years another event, which lately met with a painful termination, had given hopes to the South of the expansion of her institutions. Central America was in a transition state. The people of Nicaragua had revolted against despotism, and had invited a well-known citizen to their aid. With a Spartan band he answered the summons. But he had other foes to contend with than the native tyrants of the soil. There was palpable British interference under the flimsy guise of protection to British subjects; there was Black Republicanism at the North pouring in gold, munitions and armaments to the Costa Ricans; and there were the supplies of the patriots cut off, their reinforcements prevented from junction, and such an accumulation of obstacles from powerful sources that successful resistance became impossible, and defeat was the end. He attached no importance to the story that William Walker and his men *capitulated* to the commander of the St. Mary's. He knew her captain well; knew that a more chivalrous gentleman never trod an American battle-deck, and knew that the story must be false that he took Walker and his men as prisoners. No, he rescued them from Costa Rican vengeance, threw over them the ægis of our flag, and bore them to their friends. He was glad that the people of Louisiana had given such a reception to the fillibusters. They were not vanquished; it was but temporary defeat. Clearly, in responding to the call of the oppressed Nicaraguans, they were guiltless of crime, though Black Republicanism had denounced them as murderers and brigands.

THE RENDITION OF ANTHONY BURNS—MORE PROTECTION NEEDED FOR SLAVE PROPERTY.

In its domestic policy, the late Administration had much to encounter. For instance, there was the slave rescue in Boston. The arm of the municipal law was paralyzed. The Marshal could not take a fugitive to the waiting ship; and to the performance of the duty of that Federal officer neither State or city authorities gave aid or countenance. A conflict between State and Federal power seemed to impend. It was a crisis; but the Administration was equal to the delicate and hazardous emergency. The Federal authority was coercively interposed, the supremacy of the law was vindicated, and the rights of a Southern citizen maintained.

But (said Col. Davis) we will never have obtained all our rights until the legislation of Congress shall amply protect slaves as it does other property. Of that, he was rejoiced to say, he had stronger hopes than ever. The Federal opposition of 1851, which so unnaturally prevailed even in the South, to a full measure of our rights, was being reduced to an impotent minority. There was a beautiful reaction at the time, and that reaction was still in progress.

JEFFERSON DAVIS OBJECTS TO SQUATTER SOVEREIGNTY.

He had ever combatted the "Squatter Sovereignty" doctrine as a dangerous inpovation. And what a harvest we have reaped from that novel tenet. It sent the slavery issue from the Halls of Congress to the Territories, there to generate fraternal strife, bloodshed and the other unhallowed incidents of civil war, without producing one tangible good. It compelled the Administration, in the Kansas difficulties, to interpose the Federal arm, notwithstanding the earnest desire that the local civil power, with the ordinary aid of the *posse comitatus*, would be all sufficient. Such were the results of Squatter Sovereignty, even as exemplified in a Territory where the inhabitants were emigrants from the old States; and their tendency should be to convince every citizen of the danger, the fallacy and the impracticability of the doctrine.

BLACK REPUBLICANISM IN THE PRESIDENTIAL ELECTION—BUCHANAN ALL RIGHT ON THE SECESSION QUESTION.

In the last Presidential contest, we witnessed the great crisis. It was the mightiest effort of the Black Republican faction, grown up to the colossal proportions of a sectional party. The contest was known to be between Democracy and the Black Republicans. True, there was a third party; but it was like the tub thrown to the whale—it meant nothing. Grandly passed the constitutional Union through that most terrific of all our crises; and where is that man that does not know, whether he will confess it or not, that the Southern Democracy saved the Union of equal rights? Yes, in that appalling emergency, when all that we held dear was jeoparded, they stood like the old guard of Napoleon, with the inscription written upon their brows, "The Old Guard knows how to die, but never surrenders" (cheers). He claimed for Mississippi the van in that grandest of moral combats for the perpetuation of coequal liberty. Mississippi had her reward. It was enough for them to know that they had done battle for no phantom—that Buchanan was true.

HE VINDICATES SOUTH CAROLINA—PREPARE FOR SECESSION IN 1860.

He (Col. Davis) was no alarmist; he had a contempt for panics and a scorn of panic-makers; but he would tell them that in 1860 the monster crisis was to be met. Then shall American patriotism pass the ordeal of fire. He hoped for the best; but a sense of danger imposed upon him the duty of warning them to prepare for the worst. The time had been when the ruling newspaper of the opposition would have denounced him as a traitor for uttering this sentiment. It was a time when patriotism was construed to be submission to degradation and wrong, for the sake of a Union whose soul was perishing away, and which was being perilled only by such submission.

He thanked Heaven that time was passed. It was not the Revolutionary time; O, no; submission was an unuttered word in that day of bold resolves and high achievement. It was a period intermediate between now and then—a "dark age" in our political history. But he need not injure them to preparation. They were preparing. That iron interlink, now in progress, with Charleston on the Atlantic, was such preparation. The Southern Railroad was originally a conception of John C. Calhoun's. He sought this commercial and social intimacy between Mississippi and South Carolina. And—who would think it?—it was stigmatized at the time as an act of treason.

How flagitious, then, according to the quaint judgment of that day, must be Mississippi's perfidy; for she has made the treason practical—the locomotive traitor is partially on its way! It would bring the South in intimate communion with herself; it would develope her resources within the South; and that was her great need. Mississippi wants factories; he hoped they would spring up in every town and neighbourhood all over the State. Ay, *public* factories for arms and ammunition. Virginia, in the epoch of her pride, built them, and it was no treason; but she has permitted their decay, and they are now but visages of her power and pristine grandeur. South Carolina built them, and they are still fostered, giving to her people a sense of security, to the State a spirit of Independence, to the country a guarantee of her patriotism. Better than any State in the Union is she prepared for the exigencies of war or peace.

But the name of South Carolina, most unaccountably to him, seemed always to evoke in certain quarters, even in the South, a peculiar sentiment of dread. What had she done, that gallant sister of the ancient and primitive Thirteen, to inspire averson or incite contumely? Did she falter in the Revolution? No! Was she faithless to the Constitution? Never—always its defender! but the ignorant calumniator says she nullified. The charge was untrue; she never nullified a Federal statute; but her voice has been shrill and clear in the cause of right, and her opposition invincible to wrong. Why charge upon South Carolina the sin of Massachusetts? Massachusetts nullifies both the statute and organic law; South Carolina is consistently obedient to both; yet Massachusetts is eulogized, South Carolina derided!

THE ISOLATION OF THE SOUTH.

From The (Richmond, Va.) South.

FROM the lips even of intelligent persons, one often hears the opinion, that England would espouse the interests of the South, in the event of a rupture of the Confederacy. This idea is a deduction of reason, rather than the result of observation; and however plausible in an abstract view, it is utterly false in point of fact.

The public mind is familiar with the argument which conducts superficial thinkers to the conclusion that Great Britain sympathizes with the South in the controversy with abolitionism. The commercial prosperity of England, which is the basis of its political power, depends upon the productive energy of its manufacturing industry, and its manufacturing industry is productive just in proportion as it can command a cheap and abundant supply of cotton. Now, the supply of cotton is governed by the supply of slave labour—accidental causes being left out of the account—and as the abolition of slavery would deprive the manufacturing industry of England of the means of subsistence, it follows that England should sympathize with the South in its struggle with the enemies of slavery.

Besides, while the South, through the instrumentality of slave labour, thus administers to the commercial and political aggrandizement of Great Britain, the North competes with its manufacturing industry both in the demand for the raw material and the supply of the fabric. In short, the South is the natural ally of England, while the North is its natural enemy.

This argument is fair enough in appearance; and it would be perfectly conclusive if it did not involve the false assumption that nations are always governed by motives of policy. If England were to obey the impulse of her obvious interest, she would contract the closest alliance with the South against the North, and would direct her influence to the extension and aggrandizement of slavery. But she discards all the suggestions of policy, and abandons herself to the guidance of a blind fanaticism.

In a certain sense selfishness is characteristic of the Anglo-Saxon race. The French, for example, are a more impulsive people, and are sooner transported beyond the bounds of prudence by grand and generous ideas. Yet the English are susceptible of deeper and more lasting impressions; and when once they deliver themselves into the dominion of any high and heroic thought, they serve it with an unequalled energy of purpose and an incomparable spirit of self-sacrifice. With what stern enthusiasm did they cling to the cause of Puritanism, till it triumphed in the overthrow of Prelacy!

Allowing for the less romantic and chivalrous spirit of the age, the English nation are as absolutely possessed by the fanaticism of Abolition as ever they were possessed by the zeal of Puritanism. Already have they sacrificed more in the crusade against Slavery than in the crusade against Popery—not of life, perhaps, but of wealth, which is dearer than life to a commercial and gain-getting people. The millions of pounds sterling which were paid out of the public treasury as an indemnity to the proprietors in the British Indies for the emancipation of their slaves, represented an infinitesimal proportion of the loss occasioned by that act of insane philanthrophy. England contributes to the cause of abolitionism in ways which we cannot enumerate, and in amounts which defy computation. Exeter Hall is the centre of anti-slavery agitation, and Downing street is the seat of its political power. English literature is the most potent instrument of its influence, and English capital supplies the means of its operations. Is there a journal in the British Islands which ever offers so much even as an apology for slavery? In the Presidential canvass of 1856, the entire English press was in open and active alliance with the Black Republican party. The government represents the sentiments of its people, and the policy of the one is as inimical to slavery as the passions of the other. England reckoned it among the triumphs of her diplomacy in its palmiest day, that she extorted a ban of outlawry against the Slave Trade from the Congress of Vienna. From that moment to the present hour she has assailed slavery at every vulnerable point; and, strange to say, the United States have been her most eager and efficient ally in the war. They subscribed the judgment of Christendom against slavery. They entered into treaty engagements to help to suppress it by the military power of the country. Their diplomacy has been active in aiding the great abolition movement.

At last, the statesmen of the South begin to understand the policy of the British Government and to appreciate their obligations to our own country. Mr. Calhoun triumphed over English abolitionism in the annexation of Texas; and the Senate amendment to the Dallas-Clarendon convention, defeated another subtle scheme to impose the restrictions of public law on the legitimate expansion of Southern institutions.

We cannot venture to foretell the fluctuations of popular opinion in Great Britain, or to anticipate the expedients to which that Government may be driven to maintain its power among the nations; but certainly no event is more improbable than that England will ever suspend its operations against slavery. In any event, the people of the South should esteem it the part of manly self-reliance, if not of necessary policy, to discard every thought of dependence upon any strength but their own earnest convictions and unconquerable resources. It is idle to deny that the sentiment of the world is against the institution of negro slavery—however, it may tolerate worse forms of human bondage—and it will be vain to attempt to fortify the position of the Southern States by the expedients of a timid and compromising policy. Let us appreciate our isolation. Let us confront the combination against us. And still, after every allowance for our own weakness and the adversary's strength, there will be no cause for despondency. The lesson may teach us caution and spare us other such repulses as we have brought upon ourselves by reposing upon the friendship of England. The South has but to understand its own self-sufficiency to despise the malice and the machinations of its enemies. A just measure of our resources will show us invulnerable against the world. Have we not control of the world's commerce? May we not return blow for blow; and in revenge for England's attacks upon slavery, might we not deliver her abolition aristocracy into the hands of her own starving and infuriate bondsmen?

Until the South learns to stand alone, she will never appreciate her strength. The sooner she sees herself bereft of all external support, the sooner will she develope her own resources of self-defence. Meanwhile she will hearken to the counsel of no treacherous friend.

THE FREE SCHOOLS OF THE NORTH.

From The (Richmond, Va.) South.

IN studying the curious problem of Northern society, it has frequently occurred to us that an explanation of its peculiarities might be found in its system of popular education. It is this which, in our opinion, has principally contributed to the demoralization of society in the Northern States, and has so thoroughly imbued it with a monomaniacal spirit of innovation. And here, that we may not be accused of affecting paradox, we must remark that it is the distinctive system of education among the Northern people we would deprecate, while admitting, of course, the general fact that popular intelligence is the foundation of our national virtues and the bulwark of our liberties. Every system of education which has for its objects the diffusion of *intelligence* accomplishes a good to society. But when there is substituted for this end the mere partial information of the mind, and the conveyance of just enough superficial knowledge to incline it to violent prejudices and extreme opinions, such a system of education we must regard as peculiarly dangerous to society and fruitful of disorders.

There is a verbal question, as we have already hinted, involved in our position. The term "education," which properly means the cultivation, or, to speak more literally, the drawing out of the intellectual and moral faculties, has been converted from its original signification to the popular sense of a technical schooling, by which the mind is put in possession of certain materials of knowledge. But in regarding education in a sociological point of view, we look to the intelligence of the people rather than to their acquaintance with books. A people, in one sense, may be very ignorant, that is, deficient in a special sort of knowledge, and, in another sense, may be very intelligent, or even "educated," using that word in its proper signification.

The minds of the people in this country, it must be considered, are constantly exercised upon the various operations of self-government. It is our free institutions that are emphatically our popular schools, imparting, as they do, more intelligence than the educational means of any other people could supply. Such are the modes of instruction, which prove of the greatest benefit to society after all. Thus, although we have no common schools in Virginia, who doubts that our people are superior to those of Massachusetts in intelligence, in the capacity of self-government, and in the clearness and correctness of their views of all questions which the popular mind is ever required to pass upon?

With these explanations of the nature of popular education, we may return understandingly to the proposition that the system of free Schools in the North has been subversive of the interests of society there. The ancient aphorism (for the line of Pope is said not to be original) that "a little learning is a dangerous thing," conveys a lesson that might well be pondered by the advocates of these free and fast systems of instruction for the people. Is it not, we ask, less dangerous to have the masses subject, not, indeed, to the *vis inertiæ* of absolute ignorance, but to the well-regulated guidance of natural and unforced intelligence, than to scatter among them a few imperfect hints of knowledge, which create a superficiality of mind constantly tending to ultraism, to vanity of opinion, to "free-thinking," to socialism, and at last to atheism?

The free school education of the North leaves the mind of the people exactly at that stage in the pursuit of knowledge, when it is disposed to indulge in plausible errors and crude fancies, rather than

——"Reason's empire own and laws revere."

It then betrays the erratic tendencies of the intoxication of a little learning. It seizes on mere plausibilities, rushes to general conclusions, and is completely carried away by a few glittering fallacies.

The consequences of such a system of popular education must be disastrous to society. Its direct tendency is to ultraism of every kind. It is, in fact, the principal source of all those classes of factious error, which are summarily designated as the *isms* of Northern society, and which illustrate the proposition that the most dangerous form of error is in partial truth. The seductive power of these *isms* over half-informed minds is almost absolute, while they tend inevitably to anarchy. We briefly recognise in them, as the consequence of the system of education we deprecate, the disposition of the people to follow after every specious novelty—the morbid passion for rash theoretical reforms—the demoralization, which surely follows when the fevers of fanaticism riot in the blood—and the restless mania of change, which may at last sweep away the institutions of society and the restraints of religion in tide of revolution.

Selections.

THE PIRATE OF THE GULF.

From The Evening Post.

IT is the duty of the journalist, as we understand it, to give faithful expression to the feelings and interests of all classes—to hold the mirror, as it were, up to society, that all who look in it may see exactly what the world is about. It is this view of our professional duty which leads us to notice the ovation which the admirers of General Walker in this city propose to tender him this evening. The General has just returned from an unsuccessful attempt to overturn the institutions of a neigbouring nation which he has succeeded in plundering, and where he has buried several thousand of our countrymen whom his seductive aspirations had enticed into his service. Though he has not done what he intended for Nicaragua, he has, at least, manured her soil with some of the best American blood, which will testify, in abounding crops for many succeeding years, to the quality of his service. Though he has been in Nicaragua but about two years, he has done as much to distinguish himself and make his name remembered as any of those famous heroes of the Gulf whose achievements have thrown all the other criminal annals of our race into the shade, and whose examples he has followed in no spirit of servile imitation. Of course, in a large metropolis like this, with a population of forty thousand *mauvais sujets* and upwards, it is not strange that there should be many admirers of General Walker, nor would it be strange if there should be some who are not disinterested in desiring, by a public ovation or otherwise, to give a certain air of romantic respectability to acts which honest people are much given to stigmatizing as piratical and murderous. A fellow-feeling of this kind may induce large numbers to swell the cortege which is preparing to escort the foiled Nicaraguan marauder through our streets to-day, and with their huzzas to drown the sobs and lamentations of bereaved wives and mothers who may line his path.

It is usual upon a triumphal occasion like this to invoke the muse in honour of its hero, but we have not heard that any lyre has yet been strung for the purpose. That nothing may be wanting to give fit expression to the emotions which the occasion is calculated to inspire, we have taken some pains to supply this crowning deficiency. What has been well enough done, it is a waste of time to try and do differently, and all that now need be said of General Walker has been fully said of Captain William Kidd, some hundred years ago or more, in the following ballad, which, with a few obvious alterations, we recommend to be chaunted by Walker and his company as they pass through the streets to his hotel to-night.

It reveals, in the most effective language, the "morial" of the Walker expedition, and will be calculated to awaken a healthy train of reflection in the breasts of all who listen to it.

Kidd, like Walker, was possessed with an uncontrollable ambition to acquire or enjoy other people's property, and, like Walker, he baptized all his schemes with good Scripture names. He had, too, the same heroic indifference to human life when it stood in the way of his lofty purposes; but he had the misfortune to live in another century, and to return, not to America, but to England, when and where law and justice were administered with a rigour which savoured of that fossiliferous period. Here the resemblance terminates. Poor Kidd returned to his country and was hung; Walker returns to his, and is welcomed with a triumphal procession. Kidd was embalmed in history as a pirate and a murderer. Walker is entertained by our President at the seat of government, and by his public functionaries in this city, as a missionary of civilization. In pursuing his history of America, we beg Mr. Bancroft not to overlook this striking evidence of our progress in civilization, since the melancholy days of Captain Kidd, when pirates were rewarded with a halter instead of a garter. If the reader will amend the touching ballad which follows, so as to read William Walker instead of William Kidd, and "as he failed" instead of "as he sailed," he will find it everything to be desired:

"Ye Lamentable Ballad and Ye True Historie of Captaine William Kidd, who was Hanged in Chains at Execution Dock, for Piracy and Murder on ye High Seas."

You Captains bold and brave, hear our cries, hear our cries!
You Captains bold and brave, hear our cries!
You Captains brave and bold, tho' you seem uncontroll'd,
Don't for the sake of gold lose your souls, lose your souls;
Don't for the sake of gold lose your souls.

My name was William Kidd, when I sail'd, when I sail'd;
My name was William Kidd, when I sail'd;
My name was William Kidd, God's laws I did forbid,
And so wickedly I did, when I sail'd.

My parents taught me well, when I sail'd, when I sailed;
My parents taught me well, when I sail'd;
My parents taught me well to shun the gates of hell,
But against them I rebell'd, when I sail'd.

I cursed my father dear, when I sail'd, when I sail'd;
I cursed my father dear, when I sail'd;
I cursed my father dear, and her that did me bear,
And so wickedly did swear, when I sail'd.

I made a solemn vow, when I sail'd, when I sail'd,
I made a solemn vow when I sail'd,
I made a solemn vow, to God I would not bow,
Nor myself one prayer allow, as I sail'd.

I'd a Bible in my hand, when I sail'd, when I sail'd,
I'd a Bible in my hand, when I sail'd,
I'd a Bible in my hand, by my father's great command,
And I sunk it in the sand, when I sail'd.

I murdered William Moore, as I sail'd, as I sail'd,
I murdered William Moore, as I sail'd,
I murdered William Moore, and left him in his gore,
Not many leagues from shore, as I sail'd.

And being cruel still, as I sail'd, as I sail'd,
And being cruel still, as I sail'd,
And being cruel still, my gunner I did kill,
And his precious blood did spill, as I sail'd.

My mate was sick and died, as I sail'd, as I sail'd,
My mate was sick and died, as I sail'd,
My mate was sick and died, which me much terrified,
When he called me to his bedside, as I sail'd,

And unto me he did say, see me die, see me die,
And unto me he did say, see me die,
And unto me he did say, take warning now by me,
There comes a reckoning day, you must die.

You cannot then withstand, when you die, when you die,
You cannot then withstand, when you die,
You cannot then withstand the judgments of God's hand,
But bound then in iron bands, you must die.

I was sick and nigh to death, as I sail'd, as I sail'd,
I was sick and nigh to death, as I sail'd,
And I was sick and nigh to death, and I vowed at every breath,
To walk in wisdom's ways, as I sail'd.

I thought I was undone, as I sail'd, as I sail'd,
I thought I was undone, as I sail'd;
I thought I was undone, and my wicked glass had run,
But my health did soon return, as I sail'd.

My repentance lasted not, as I sail'd as I sail'd,
My repentance lasted not, as I sail'd;
My repentance lasted not, my vows I soon forgot;
Damnation 's my just lot, as I sail'd.

I steer'd from sound to sound, as I sail'd, as I sail'd,
I steer'd from sound to sound, as I sail'd;
I steer'd from sound to sound, and many ships I found,
And most of them I burn'd, as I sail'd.

I spy'd three ships from France, as I sail'd, as I sail'd,
I spy'd three ships from France, as I sail'd;
I spy'd three ships from France, to them I did advance,
And took them all by chance, as I sail'd.

I spy'd three ships from Spain, as I sail'd, as I sail'd,
I spy'd three ships from Spain, as I sail'd;
I spy'd three ships from Spain, I fired on them amain,
Till most of them were slain, as I sail'd.

I'd ninety bars of gold, as I sail'd, as I sail'd,
I'd ninety bars of gold, as I sail'd,
I'd ninety bars of gold, and dollars manifold,
With riches uncontroll'd, as I sail'd.

Then fourteen ships I saw, as I sail'd, as I sail'd;
Then fourteen ships I saw, as I sail'd,
Then fourteen ships I saw, and brave men there they are,
Ah! They were too much for me, as I sail'd.

Thus being o'ertaken at last, I must die, I must die,
Thus being o'ertaken at last, I must die,
Thus being o'ertaken at last, and into prison cast,
And sentence being pass'd, I must die.

Farewell the raging sea, I must die, I must die,
Farewell the raging main, I must die,
Farewell the raging main, to Turkey, France and Spain,
I shall ne'er see you again, I must die.

To Newgate now I'm cast, and must die, and must die,
To Newgate now I'm cast, and must die,
To Newgate I am cast, with a sad and heavy heart,
To receive my just desert, I must die.

To Execution Dock, I must go, I must go,
To Execution Dock, I must go;
To Execution Dock will many thousands flock,
But I must bear the shock, I must die.

Come all you young and old, see me die, see me die,
Come all you young and old, see me die;
Come all you young and old, you're welcome to my gold,
For by it I've lost my soul, and must die.

Take warning now by me, for I must die, for I must die,
Take warning now by me, for I must die;
Take warning now by me, and shun bad company,
Lest you come to hell with me, for I must die,
Lest you come to hell with me, for I must die.

From The Providence Journal, June 18.

KIDD AND WALKER.

We have often had occasion to remark the irreverent spirit of the New York *Evening Post*, which not only ignores the merits of many of our greatest living celebrities, but when necessary to its purpose, disregards the claims of those who are no longer here to speak for themselves, and whose immediate representatives are not likely to be in a situation to undertake the defence of their reputation. Thus the *Evening Post* institutes a comparison between the returning fillibuster whom Captain Davis, from some unexplained impulse of mistaken pity, saved from destruction, and the late William Kidd, Esq., whose fate is embalmed in the ballad—

"My name was William Kidd when I sailed."

Now Capt. Kidd was a respectable pirate, an ornament to his profession, and a martyr to those doctrines which have since been proclaimed on a larger scale, but not with a bolder defiance of the received opinions of morality and law, in the Ostend manifesto and the Cincinnati platform. Capt. Kidd was a brave and capable man; he had his faults; we all have; and his habit of life and his mode of conduct had not then received the approbation which has since been given to similar policy by the Democratic party of this country. Capt. Kidd was undoubtedly in advance of his time. In the gradual change of the English language, what is now called "fillibusterism," or sometimes the "extension of the area of freedom," was then generally called "piracy." The thing itself was the same.

We defy the *Evening Post*, with all its disposition to detract from the memory of the departed, to show any instance in which Captain Kidd starved women, or shot his own followers in cold blood, or seduced young men into expeditions of which the true object he kept them in ignorance. If the business on which he entered was not regarded, in those days, with the honour in which similar expeditions are held in this more enlightened age, he did not disguise its true nature from his own followers. Nor did Capt. Kidd ever fall under the praise of Capt. Rynders, or suffer the disgrace of a reception by the Democracy of New York. Perhaps he allowed Lord Bellamont to get the advantage of him; but he never allowed himself to be made the tool of steamboat commodores in Wall street. In fact, Kidd was an active, brave, stirring man, and, at last, he met, with calmness and composure, the just and appropriate end which Walker's warmest friends must admit is wanting to complete the consistency of his career.

To compare such a man with the miserable fellow who has just sneaked back from an expedition so foolish that nothing but its great wickedness saves it from utter contempt, who left behind him the deserted victims of his ambition, starving, dying and dependent on the charity of a justly embittered enemy, while he is receiving the homage of the Five Points, is to insult the great pirate whom he imitated in all his vices and in none of his virtues.

There has been a case lately in France where the remote descendant of a historical character brought an action against a modern writer for slandering the good name of his ancestor. It is lucky for the New York *Evening Post* that Capt. Kidd left no posterity.

AN UNJUST VERDICT.

From The Wautoma (Wisconsin) Journal.

"The eloquence of Wendell Phillips is surpassed by nothing but his atrocious fanaticism."

WE confess to a little surprise at finding the above in the columns of the *Free Democrat*, though its appearance there may have been an oversight on the part of the editor. However that may be, it is a text which will justify a few comments. For many Republican papers do speak of Phillips, Garrison, and their confreres, in the spirit of the sentence we have quoted. Anything that has the odour of abolitionism upon it, or the grit of genuine anti-slavery in it, they are ready to disavow and to deal with it as an atrocity and an abomination.

Garrison and Phillips advocate certain measures which they believe to be the most efficient means for securing the freedom of all classes in this country, which measures are condemned by popular sentiment. What of that? Granted that their measures are all wrong—that the Constitution is not pro-slavery—that disunion is not the remedy—wherein consists their fanaticism? In their proposed measures, in some dregree, perhaps; but, if there *is* any fanaticism, it inheres essentially in their whole-hearted and never-tiring devotion to the anti-slavery movement. They are its pioneers. All the vitality of present-time Republicanism comes from the ideas which they have sent home to the mind and conscience of the people. Is that a reproach or an honour to them? We would forget that there is diversity of opinion upon passing questions of expediency, and would see them now as the historian of the future will view them. What care we that Luther and Calvin differed, and established rival sects? They fought the good fight for religious freedom, and for that they are honoured. What care we that Jefferson and Thomas Paine were more radical than Washington, Adams and Hamilton? They were all true to the cause of American independence. And when the history of the nineteenth century is written, Lloyd Garrison and Wendell Phillips, Gerrit Smith and William Goodell, will not be less honoured names than those of Ch[illegible]Seward, Sumner or Giddings.

M[illegible]be only in the future that these men will be honoured, and have justice done them? Why not honour ourselves in awarding them justice now?

FUGITIVE SLAVES IN CANADA.

AN OFFICIAL STATEMENT OF THE UNDERGROUND RAILROAD COMPANY.

Correspondence of The Chatham (C. W.) Freeman.

APRIL, 1857.

IN my account of escapes, the names and residences of owners have been purposely suppressed, but the proper [illegible] Doubtless many who have escaped remotely or [illegible] will be led, as in no other, to hear of dear relatives and friends. Husbands and wives, brothers and sisters, long separated, may be re-united. By this joyful intelligence many anxious and sad hearts will be cheered and encouraged to labour and hope for the redemption of their brethren in bondage. However, for the satisfaction of stockholders in the Underground Railroad, I will simply say that the Vigilance Committee hold themselves ready to give any information that may be expedient.

No. 1. Abram Harris—Sick of hard usage and a cruel master. About the 1st of March, with but a trifling sum of money in hand, Abram bid his wife and children good bye, and in company with a companion older than himself, "trusting in God," set out for Canada. The way they were to travel, the distance of the journey, the hunger and cold they would have to endure, they knew not of; nevertheless, without a guide, except the North star, they set their faces as a flint Canadaward. For nine days and nights, three days entirely without food, with snow and the cold weather to contend with, they made the best of their time. [The effect of the cold upon Abram's companion may be found in the account of his sad death in the *Freeman* of April 18th.] Thus, at the expiration of three weeks he was able to repose in a place of comparative safety, where he could review his condition in slavery, the seventy whom he had left to serve, and the daily flogging to which they were subjected by their cruel overseers; the sad parting with his wife and little ones were all prominent themes in his remarks at this time. A large book, instead of a brief chapter, might be written with interest on the subject. But it must suffice to add, in conclusion, only a few lines more.

The increased rigour of his master was the cause of his escape—would have fled before but "hated to leave" his wife and children. About three weeks before leaving the overseer shot one of his fellow-servants, a young man, wounding him severely, but as soon as he got well enough he also escaped. In stature, Abram was medium size, tall, dark, aged about 33; and quite intelligent, having learned to read. He was a member of "The Mount Zion Church," a "speaker" occasionally; and expressed himself with unbounded gratitude to God for his deliverance. With indications of consumption from the heavy cold and cough he had contracted from exposure on the way, I think $500 would be a fair estimate for him, the way such property is now selling in the market.

No. 2. Henry Prede—Physically, Henry is a giant. About 27 years of age, stout and well-made, quite black, and no fool, as will appear presently. Only a short time before he escaped his master threatened to sell him South. To avoid that fate, therefore, he concluded to try his luck on the Underground Railroad. Hence, in company with seven others, two of them females, he started for Canada. For two or three days and nights they managed to outgeneral all their adversaries, and succeeded bravely in making the best of their way to a free State.

In the meantime, however, a reward of $3,000 was offered for their arrest. This temptation was too great to be resisted, even by the man who had been intrusted with all their interest, and who had faithfully promised to pilot them to a safe friend, thus being under his guidance, about two hours before day. One night, under the delusion of their pretended conductor, they were all taken into Dover Jail, where the Sheriff and several other colleagues, who had been notified beforehand by the betrayer, were in readiness to receive them. Up stairs they were taken in the dark, and the Sheriff asked if they were "not cold"; said they would "soon give them a good warming," &c. On a light being lit they discovered the iron bars, and hence the fact that they had been betrayed. Their liberty-loving spirits and purposes, however, did not quail. Though resisted brutally by the sheriff with revolver in hand, they made their way down one flight of stairs, and in the moment of excitement, as good luck would have it, plunged into the sheriff's private apartment, where his wife and children were sleeping. The wife cried murder lustily. A shovel full of fire, to the great danger of burning the premises, was scattered over the room; out of the window jumped two of the female fugitives. Our hero, Henry, seizing a heavy hand-iron, smashed out the window entire, through which the balance leaped, a distance of twelve feet. The railing or wall around the jail, though at first look forbidding, was soon surmounted by a desperate effort.

At this stage of the proceedings, Henry found himself without the walls, and also lost sight of his comrades at the same time. The last enemy he spied was the sheriff in his stockings without shoes. He snapped his pistol at him, but it did not go off. Six of the others, however, marvellously got off safely together; where the eighth one went, or how he got off, I cannot say, though I have been credibly informed that he did succeed.

For so "likely" a looking "boy" as Henry I judge $1,600 a small estimate. If he proves as manly in Canada as he did in achieving his freedom, he will doubtless make his mark.

No. 3. Daniel Hughes—Daniel is one of the eight alluded to above. In stature he is well made, dark chestnut colour, and intelligent, possessing an ardent thirst for liberty. The cause of his escape "was worked hard in all sorts of weather—in rain and snow," so he thought he would "go where coloured men are free." His master was "considered the hardest man around." His mistress was "eighty-three years of age," "drank hard," was "very stormy," and a "member of the Methodist Church" (Airy's Meeting-house). Worth $1,800.

No. 4. Anthony Loney—Anthony is about twenty-five years of age, medium size, interesting and intelligent, and was a member of the Baptist Church. His master was a Presbyterian—would have family prayers with his servants—but failed to impress Anthony with their virtue. Left behind his parents, one sister and four brothers, all in bondage except his father, who has purchased himself. His mother, however, being old and past labour, was allowed to go free also. Worth in the market $1,000.

No. 5. Thomas Elliot—Thomas is 23 years of age, quite black, well made, wide awake, and seemed to set a high estimate upon his liberty. He was also one of the eight who were betrayed into Dover Jail, as has been alluded to in a preceding chapter. Judging from his organization and physical development, he is a powerful young man. Worth $1,500.

No. 6. Cornelius Scott—Cornelius passed himself off as a white man, his complexion being of the approved stamp. He was of medium size, 23 years of age, and in intellect about mediocrity for one in his condition. Ill-treatment from his drunken master was the cause of his escape. Left his mother and one brother in bonds. Owing to his being so very fair he is valued at the low price of $500.

No. 7. Samuel Williams—Samuel has been owned by a widow woman, who was thought by him to be "*one of the worst women ever lived!*" "Could not be pleased no how," "was always fretting and going on," "*the servants in the house were treated worse than dogs.*" She was a member of the Presbyterian Church. Samuel is 32 years of age, well made, prepossessing and stout. Fled to keep from being sold. Valued at $1,200.

No. 8. Richard Bracher—The following significant notice of Richard was handed to me a day or two since by a friend:

$100 REWARD!—My negro man Richard has been missing since Sunday night, March 22d. I will give $100 to any one who will secure him or deliver him to me. Richard is thirty years old, but looks older; very short legs, dark but rather bright colour, broad cheek bones, a respectful and serious manner, generally looks away when spoken to, small moustache and beard (but he may have them off). He is a remarkably intelligent man, and can turn his hand to anything. He took with him a bag made of Brussels carpet, with my name written in large, rough letters on the bottom, and a good stock of coarse and fine clothes, among them

crossing the line of our State and remaining ten days, is "deemed guilty of a *high misdemeanour*," for which the *man* is to be sold, *not his services*, and then just so soon as his time is out, by no crime other than still remaining in our State, he is sold again for double the first period, thus *perpetuating* his slavery, if he only chooses to live in Illinois. Or in case of increased fine, heavy costs and absence of competition, his term of service may cover his whole life.

Then the law has the meanness to offer a bribe. The successful complainant is to receive half the fine collected, the other half is reserved for a "Charity fund" in the County. Besides one section provides for the punishment, for nonfeasance in office, of Justices who refuse to issue writs, try or sell the accused. Any Justice in this State who shall decline to become a slave auctioneer in such a case must lose his office and be otherwise punished. Another section provides that any person who "brings into the State any negro or mulatto slave, whether said negro is set free or not," shall be fined from one to five hundred dollars, and imprisoned not more than one year, with costs. Have we in Illinois nothing to do with slavery, when our own statute book has expressly and definitely enacted it? How long shall this disgrace remain upon our State? Whilst other States, moved by the outrage of the recent decision of the Supreme Court, are taking measures to secure the rights of citizenship to their coloured inhabitants, we ought to be at work to make Illinois a free State. Have the people known that we had such a statute? Many have not and will hardly believe it when told so. The law should be held up, by the press, by the pulpit, by the platform, to public execration. Candidates for the Legislature should be questioned upon this point. So that we shall elect no more politicians who go for freedom in Kansas and slavery in Illinois. Even if the spirit of the law were dead, its letter ought not disgrace our statute. More of these laws at another time.

RESULTS OF EMANCIPATION.

[In the (London) *Anti-Slavery Reporter* for June we find a report of the proceedings of a "Meeting of the Subscribers and of the friends of the British and Foreign Anti Slavery Society," held on the 18th ultimo. Upon a motion to print the Annual Report, addresses were delivered by the Rev. J. H. Phillippo, the Rev. Walter Dendy and Stephen Bourne, Esq. Their remarks are interesting on account of the information they afford as to the workings of Emancipation in the British West Indies.]

REMARKS OF MR. PHILLIPPO.

The Rev. J. H. Phillippo, in seconding the resolution, expressed his gratification at having been once more permitted to meet with friends with whom he had laboured in past years.

The speaker then proceeded to give, at considerable length, the results of his experience during a thirty years' residence in Jamaica, he being the oldest missionary in that field. He gave an outline of the position of the labouring classes during the continuance of slavery and of the apprenticeship system, and dwelt upon the marked improvement, in every respect, that emancipation had caused in their condition. He defended them against the charge of idleness, and said that the dishonesty of their employers had in many cases greatly disaffected the people, but that they were always willing to work for fair wages; and in every case where a refusal to do so had taken place, he would undertake to affirm that it would be found to have been in consequence of some unfair dealing on the part of their employers. He also entered into a brief statement of the condition of Jamaica generally, and affirmed that the estates that had gone out of cultivation had been mortgaged in the time of slavery to far beyond their value; so that, with falling prices and the alteration of the sugar-duties there was no possibility of redeeming them. But he was glad to say that property was looking up, and, where capital was judiciously employed, it gave an adequate return. It must not be forgotten either that if large estates had diminished, small ones had increased; for a very large number of the labourers had now their freeholds, consisting of from two and three to ten acres and upwards, and they were producing sugar and other staples on their own account, besides working for the planters. On the whole, he could aver that emancipation had been a great boon to the negro, and he affirmed that its results would stand the closest investigation; for that, taken as a body, the labouring population of Jamaica would bear favourable comparison, morally, socially, and religiously, with any people on the face of the globe. They were setting a good example, which ought to satisfy any one there was no danger in immediate emancipation; and he earnestly hoped the day was not far distant when the sun should not rise on a tyrant nor set upon a slave.

REMARKS OF MR. DENDY.

The Rev. Walter Dendy supported the resolution, confining himself to giving some valuable statistics of crime, and showing that it was not on the increase, whilst very many of the offences which went to swell the catalogue were trivial, and would not be punishable in this country, save by a slight fine, whilst many would not even be regarded as offences at all. He also corroborated the statements of Mr. Phillippo respecting the industriousness of the people, and gave some gratifying illustrations of their thriftiness and general prosperity. He also dwelt upon the increase of education amongst them, and repudiated with indignation the disparaging charges that had been brought against them.*

REMARKS OF MR. BOURNE.

The resolution having been put and carried, Stephen Bourne, Esq., who had returned from Jamaica only the evening before, after a visit of eight months, said: That although he might say much to interest the meeting, as he had only on Sunday last returned from Jamaica, at that late hour he would only ask their attention to a very few facts. When he went to Jamaica as a Special Magistrate in 1834, he only knew of one place of public worship within seven or eight miles of his residence, and that was attended once a fortnight by about twenty-five persons. There was also a Sunday School, with very scanty attendance. When he went out to the same place in October last, he found seven churches and chapels, and was told the attendance on every Sabbath-day was at least from 1,500 to 2,000. With regard to Sunday-School instruction, Mr. Sturge and Mr. Candler, when they visited him in the St. Andrew's mountains, saw two schools in which he and his family endeavoured to instruct the people on every Sunday. Desirous of seeing what improvement had since been made, and also of doing what little good he could on the Sunday afternoons, he had invited any of the old scholars or their families to come to the Botanic Gardens every Sunday at three o'clock, for an hour and a half. He told all that could read to take Testaments, and, to his delight, as well as astonishment, out of fifty who attended, no less than thirty-five could read the New Testament well, and answer such questions as he put to them, with a readiness and accuracy which would have been satisfactory in an English Sunday School. With a view to put to the test the capability of the mountain land for the cultivation of fibres and cotton, with English potatoes, peas and corn, in the intervals, he had offered two or three labourers employment to make hills on the land, resembling, though not quite so large as, yam hills, at the rate of 1*s.* 6*d.* for 100 hills. He went, three days after, to pay them, and expected to find 400 or 500 hills made: to his astonishment, he found the people had made above 12,800 hills; that forty-nine had been at work; and that at least 200 applicants had been rejected. How, then, could it be said that the people were not ready, and even eager, to labour for moderate wages, or that they had not profited by the means of Christian instruction which had been afforded them? How could it be said that they were incapable of improvement, or careless about it, when their attendance on public worship was, at least in one district, multiplied by sixty times since 1834? And when, out of fifty scholars, thirty-five could read the words of Inspiration? The truth was, that there were persons who misled the English proprietors, induced them to throw their estates out of cultivation, and then purchased or leased them at rents far, very far, below that which they paid. A respectable man whom Mr. Sturge had visited when in Jamaica assured him (Mr. Bourne) that an estate in St. Mary's or Clarendon, belonging to an English nobleman, had been thrown up as a sugar estate, and was rented by an old St. Andrew's coffee-planter for £60 a year, who had let off as much as produced him £360 per annum; deducting, of course, from this amount expense of collecting and bad debts. These facts would speak for themselves, and he would say no more than to express his hope that the respected Missionaries, Messrs. Phillippo and Dendy, who had long laboured in the cause of freedom and religion, and whose veracity could not be questioned, would endeavour to arouse the attention of the whole British public to the fact that an ample supply of fibres and cotton for the use of our manufacturers might be grown in Jamaica and other West-India Colonies, provided only that the friends of freedom would aid in setting afoot and sustaining such experiments as would prove that capital might be safely and profitably applied to the purpose. Aided by a few friends, he had made such an experiment on a small scale, and had left cotton in blossom, which would soon ripen, and be forwarded, with a statement of the quantity produced, and sent to the Chamber of Commerce at Manchester. There was suitable land enough in Jamaica, to be had at a very low price, to produce all the cotton now imported from the United States of America. The cotton-tree being, in Jamaica, a perennial plant, and far more productive than in New Orleans, there seemed to be no good reason for not raising it in large quantity, as it might be cleaned and picked by women and children. What was required was such experiments, under the direction of the friends of freedom, as would induce capitalists to turn their attention to the subject. The same might be said of the native fibres for cordage and paper. Mr. Bourne further stated that he learned from a very intelligent gentleman on board the packet, who had resided for many years in Porto Rico, that no slaves were now introduced to that Colony; that £4,000 had been paid recently for twenty able-bodied negroes; that £50 or £60 an acre was the value of good cane or plantain land; and that the price of free labour exceeded that of free labour in the British West India Colonies. At St. Kitts the labourers are working well, and seem contented; Barbadoes was never more prosperous; and in all the Colonies (except Jamaica, and that only in some portions of it) estates were in full work, and selling, when sold, at advanced prices. Many persons who, under the influence of panic, had sold off their coppers and dismantled their estates, bitterly repented their precipitancy.

[We also find in the *Reporter* the following testimony of the Bishop of Barbadoes to the effects of emancipation in relation to the people of that island.]

SLAVERY AND EMANCIPATION.

To the Editor of The Barbadian.

Sir: There has been, I learn, some misunderstanding of what I said, with some reference to slavery, at the public meeting at Kingstown, St. Vincent, on the 16th of last month. The misunderstanding imputes to me a sort of preference of slavery to freedom, or at least a belief that emancipation has proved a failure. The imputation strikes myself, and I trust will strike those who know me, as so utterly at variance with my habitual feelings, and language, and conduct, that any contradiction of it, among such at least, is quite superfluous. As, however, I do not wish to be regarded, even among strangers, as an advocate of slavery and its atrocities, or as unthankful, notwithstanding the abuse of it by some, for the great blessing of emancipation, I should feel obliged if you would give insertion, at your early convenience, to the following extracts from a charge delivered by me at the Cathedral, on the 27th of November last, not three weeks before the meeting in St. Vincent.

I would only add, that on the occasion referred to, my subject was, not to enter into any comparison between freedom and slavery, but simply to solicit the coöperation of the lay members of our Church in correcting those moral evils, which, *notwithstanding* the emancipation, still abound, alas! amongst us; and the following extracts will give the substance of what I then said, if not the actual words which I used.

I am, sir, your faithful servant, T. Barbados.

January, 13, 1857.

EXTRACTS.

"Before I conclude, I would offer a remark or two upon the state of our population in regard to religion and morals. There is an impression in some quarters that we are retrograding, both high and low. Such is not my own belief. I acknowledge that there are one or two facts which seem to tell that way. 'But in drawing general conclusions from such facts, it is not, I think, sufficiently kept in mind, that one of the necessary results of emancipation was, not merely to bring all social evils more under the public eye, and to throw upon the magistrate or upon the public, in the suppression of disorder or in the relief of distress, much which formerly fell upon the proprietor, but farther to remove checks which before existed, and to leave men more free to follow their own inclinations, whether good or bad. Hence some have become better, others worse; and with more it may be of misery and crime in one vein of society, we have in others more intelligence and respectability, more virtue and piety. In slavery, the silver and the dross were more blended together: it has been the effect of freedom to separate them, and, by giving more play to men's own will and inclinations, to give a greater variety and prominence to their individual characters.'

"Not that I would speak with satisfaction of our present. Far from it. All I intend is this, that we should take a fair comprehensive view of the subject, and not charge upon our whole population, much less upon the more exemplary portion of it, the faults of those (few still, in comparison) who turn their liberty into licentiousness."

NEW SCHOOL GENERAL ASSEMBLY.

From The Free Presbyterian.

Our readers have now the full action of both parties in this body at its late meeting. It is idle to speculate on what may or may not grow out of these proceedings in the future. But on the case, as it now stands, a few things may be said.

1. The first thing that strikes us is that whatever progress has been made at this meeting towards separating that Church from slavery, has been made by the South, and not by the North. The Northern men have, really and professedly, confined themselves to a reiteration of former testimony on this subject. They are, consequently, just where they were forty years ago. The testimony of 1818 was a better testimony than any adopted since. We would detract nothing from the merit of the position taken by the majority of the late New School General Assembly. In times like those in which we live, when the old landmarks of freedom in Church and State are being torn away, it is something gained when a good old testimony is reaffirmed. But then the great want of the Presbyterian Churches, New and Old School, on this subject, has not been a true testimony, but a will to enforce that testimony, and make it practical. In 1818 the Presbyterian Church pronounced slaveholding one of the very highest crimes. They could not use stronger language in describing highway robbery, or piracy on the ocean. These practices are not more than "utterly inconsistent with the word of God," not more than "totally irreconcilable with the spirit of the Gospel of Christ." And yet slaveholding, thus justly ranked with the very worst crimes that men can possibly commit, has enjoyed the fullest toleration and fellowship in the Presbyterian Churches, Old and New School. The number of slaveholders in these Churches has increased from a few hundreds, to many thousands. Hence, we repeat, it is not testimony, but discipline, that these Churches should put forth. They have gone already far beyond the Apostolic requirement on the subject of testimony, but have totally neglected it on the score of discipline. Paul says: "A man that is an heretic, after the first and second admonition, reject." The Presbyterian Churches have admonished the heretical slaveholder a dozen times perhaps, but instead of "rejecting" him after all these admonitions, they take him to their communion table, make him the President of their Colleges and Theological Seminaries, and Moderator of their General Assemblies. And all this is done in the face of testimonies that charge him with heresy, before which that of Arius or Pelagius dwindles into insignificance.

2. A second thing to be noted is that there is nothing in the late action of the majority of the New School Assembly to change this state of affairs. If the slaveholders will only consent to admit that slavery is not a Bible institution, ordained and approved of God, if they will even only keep quiet on the subject, they may, for anything that yet appears to the contrary, enjoy the same complete toleration and fellowship for forty years to come that they have for forty years past. All that the New School General Assembly has condemned is the justification of slaveholding from the Bible. If the slaveholders will just admit slaveholding is wrong, then they may continue to practice it without let or hindrance from their Northern brethren.

3. In the third place it is evident that the South has shown more courage and consistency in maintaining a wrong position, than the North has shown in defending a right one. If the slaveholders' premises are right, then their conduct is right and consistent. If the premises of the anti-slavery-men in the New School Assembly are right, then their conduct is singularly inconsistent and wrong. The New School Presbyterian slaveholder says, slavery is right. God ordained it and approved it, just as he ordained and approved the family relation. Hence he says, the man who denies this, and affirms that slavery is "an intrinsically, unrighteous and oppressive system," is denying the plain teachings of the word of God, and is such a heretic as must, after the first and second admonition, be rejected. Now, we repeat that if the slaveholder's premises are right, his conclusions are inevitable, and his action in separating those who affirm the sinfulness of slavery, is manly and consistent. The man that would affirm that the family relation was utterly inconsistent with the law of God, would not, and ought not, to be fellowshipped in the Church for a day. But if slavery stands on the very same ground of divine approval with the family, then to affirm that slavery is utterly inconsistent with the law of God, is equally wrong, and the man who affirmed this should be cast out of the church. The wrong of the slaveholders in the New School Presbyterian Church is in the monstrous assumption that slavery is right and approved of God.

The anti-slavery men in the New School Assembly, on the contrary, have always maintained that slavery is "an intrinsically unrighteous and oppressive system," that it is "totally irreconcilable with the spirit of the Gospel of Christ," &c., and yet they have lived for forty years, and are willing still to live in the closest religious fellowship with those, who, during their lives, practice this wicked system, if the latter persons will only admit that they are doing wrong! If the Northern men had shown the same courage and consistency in carrying out their right and true theory, which the Southern men display in maintaining their wrong and false theory, the question would long ago have had a righteous settlement in that Church, and her ministers and people would not have gone by hundreds and thousands to the Congregationalists and Free Presbyterians.

Notwithstanding what we have thus written, we look with hope to the New School Presbyterian Church. After the slaveholders leave, as they doubtless will, it will be not only the duty but the policy of that Church to say, in an article embodied in their organic law, that they shall not come back. An article to the effect that no slaveholder shall under any circumstances be received into the fellowship of the Church, will, we hope, be submitted to, and adopted by the Presbyteries. When that is done, the greatest obstacle to the union of the New School with other anti-slavery Presbyterians will be removed. But should the New School Presbyterians fail to embody the doctrine of no fellowship with slaveholders in the organic law of the Church, a few moderate slaveholders may still remain in her communion, and in time the evil grow up to a magnitude to trouble her peace in the future as it has in the past and present. We hope our brethren of that Church have learned by this time, that nothing but positive law can save them from the presence of slavery, and from the dissensions and other evils which it engenders.

Neosho.—The Indian Territory south of Kansas contains sixty thousand persons, of the tribes of Cherokees, Creeks, Chickasaws, and Choctaws. All who are civilized have plantations worked by negro slaves, but no whites have yet settled there, as the law excludes them from the Indian Territory. Part of the programme is to make Neosho a slave State, to offset Kansas, should the will of her people be respected by admission as a free State. To make a star of our Confederacy out of such material would seem no easy matter, but nothing is impossible to Democracy, when Neosho is girt around by Arkansas, Missouri, and Texas. The Indians heretofore opposed a Territorial Government, as they have their own tribal organizations, which must be abolished by such action. But if the pear is ripe for the next session of Congress, there will be no difficulty in plucking it, and the border States will all give their quota of population to add to the Government agents, half-breeds, and others now there, to swell a census.

* We [*The Anti-Slavery Reporter*] expect from these two gentlemen a written statement on the condition of the people, which we shall publish forthwith.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JUNE 27, 1857.

☞ Anti-Slavery Celebration of Independence Day.—The Anniversary of American Independence will be celebrated, as usual (under the direction of the Managers of the Massachusetts Anti-Slavery Society), by a MASS MEETING of the friends of Universal Emancipation, at FRAMINGHAM; and all such, wherever they happen to reside, are cordially invited to give us their presence and coöperation on that occasion, that it may be made signally effective in the furtherance of the Anti-Slavery movement—in reproving our national hypocrisy and corruption—in rehearsing the barbarities and horrors of Southern slavery—in encouraging the hearts and strengthening the hands of all who are labouring to break every yoke, and to set every captive free—that thus the Declaration of Independence may be the boast and heritage of all on the American soil, by the possession of equal and impartial liberty.

Among the speakers expected are Wm. Lloyd Garrison, Wendell Phillips, Adin Ballou, Thos. W. Higginson, Andrew T. Foss, Charles L. Remond, Stephen S. Foster, Wm. Wells Brown, W. G. Babcock, George W. Stacy, and others.

Special trains of cars, for the Grove, will leave Boston, Worcester, Milford and Northboro', at 9 o'clock, also Millbury, at half-past 8, a. m., stopping at way stations.

Fares as follows:

Boston, to the Grove and back, } Sixty cents for adults, Thirty
Worcester, " " " } cents for children.
Millbury, " " "
Milford, to the Grove and back, and Northboro', to the Grove and back, Fifty cents for adults, and Twenty-five cents for children.

All way stations, on main road and branches, to the Grove and back, Fifty cents for adults, and Twenty-five cents for children.

Returning, leave the Grove from 5 to 6 o'clock, p. m.

The house at the Grove will be open for refreshments:

Wayerley Hall, in the immediate vicinity of the Railroad-Station at Framingham, is engaged for the meeting, in case of unpleasant weather.

The following gentlemen constitute the Committee of Arrangements: Francis Jackson, Charles F. Hovey, Samuel May, Jr., Dr. H. O. Stone, and John T. Sargent.

In behalf of the Managers of the Massachusetts, Anti-Slavery Society,

Francis Jackson, President.
Robert F. Wallcut, Sec'y.

THE GAME IN KANSAS.

It is curious, though not pleasant, to observe how skill and talent have been developed, in all history, in the maintenance and defence of tyranny. The devil, though he rages, yet he does not lose his temper. He always knows what he is about and circumvents mankind with an astonishing ability. Statecraft, kingcraft and priestcraft are all synonymous for dexterity in fastening yokes round men's necks and putting chains on their limbs, and making the many do the work of the few. There have happily been times when the very weight of the yoke and the galling of the fetters have aroused the suffering masses to resistance, and when out of the collision came strength, and clearness of thought and purpose, and revolutions set up monuments along the path of history to mark the slow progress of the race. Such were the English Revolution of 1688, that of France of 1789, and our own in its gradual growth and immediate success, vilely as it has been perverted to the basest uses of the most despicable of despotisms. These uprisings encourage us to believe that there is yet elasticity enough in human nature one day to respect itself, and to take the control of its own destinies into its own hands.

The devilish Machiavelism of the spirit of tyranny has been exhibited nowhere in the world in a more marked manner than in this country. By its skill in the artifices and delusions which form the staple of its conjurations it has bewitched this great nation all its life and made it the thrall of its power and the victim of its guile. Under the fairest pretences and with the smoothest words it has eaten out the heart of the nation and put a stone in its place. In the stead of the goddess of Liberty, which the people thought they were worshipping, it has substituted the demon of Slavery, and they have bowed down and adored and risen up and obeyed it. We need not go over the whole history of the country, from the admission of Kentucky as a Slave State down to the Compromises of 1850. All who have eyes to see, who do not shut them of their own accord, or who have not had them scaled for their sins in a judicial blindness, see clearly enough the trail of Slavery over it all. At this moment it is engaged in winding its coils about Kansas, and is lubricating that youngest of our brood preparatory to swallowing it up in its insatiable maw. It does not now wave the rattle or exalt the crest and threaten with the forky tongue, or strike directly with the deadly fang, but its method is none the less malicious nor the less instinct with fate and death. It is only a change of craft and not of nature that we see in its present way of approaching its victim.

The whole history of Kansas has been one of the plainest to read of all the chapters that Slavery has filled up for us. There has been less disguise and concealment of purpose than in some of the former passages of its annals; but the clear perception of how means work out ends and the tenacity of purpose to shape all means to its own ends are as plainly written there as anything that has gone before. The skill with which the show of law was got for the side of Slavery, so as to give Pierce and Buchanan an opportunity of sustaining it under pretence of maintaining orderly and regular government, was masterly in its wickedness. The act which thus arrayed the whole moral and material weight of the whole nation on the side of the invaders of Kansas, who came with fire and sword, to leave behind them what was worse than either or both together, was a marvel of political strategy. It gave excuse to the timid good, and to the vile who wish to preserve a fair exterior of decency, to stand aside from the conflict for the right, or to take an open part with the wrong. The plausible pretext that the only question was whether the people of Kansas shall settle their own institutions or not, while Border Ruffianism commanded them to settle them only in one way, on pain of devastation and death, afforded a way of escape for multitudes who wished to shun the fight for which they had no stomach. They refused to see that the choice was that given to the traveller by the highwayman—he may do just what he pleases with his money, but if he do not please to hand it over, his brains shall be blown out.

The Mission of Governor Walker is another move in this game of the same sharping description. It is meant to make the Free State party accessories to their own cheating. It is very possible that both President Buchanan and Governor Walker would have no personal objection to having Kansas a free State—always provided that it could be done to the furtherance of their own interests. But in order to this, it is essential that it should be done by the consent of the Border Ruffian party in Missouri and throughout the country. This, of course, could only be had by giving them something they regarded as of more worth to them than the Slavedom of Kansas. Were the pear of Cuba ripe for the plucking—if the golden fruit of that garden of Hesperus were ready to drop into our expectant mouths—or had the heroic Walker only succeeded in conquering Nicaragua, instead of being kicked out of it to New York and glory, there would have been the materials for a new Compromise, which might have settled the whole matter. And, it may be that the settlement of the question will be kept back for that very end. In the absence of some such sop to the Southern Cerberus, there seems no great probability of his being soothed to sleep by the incantations of Walker and Buchanan, charm they never so wisely. The Slaveholders have got Kansas by the throat, and why should they relax their hold while she is entirely in their power? They never have shown any such mercy in any former case in which they had the advantage, which has been always, and why should the Shylocks be merciful now that the law awards them their pound of Christian flesh, and not only awards it, but will enforce execution of the judgment into the bargain? Of course, they will do no such thing, unless it is made worth their while. They would be fools (speaking after the manner of men) if they did, and *that* they have never shown themselves.

It is at this difficult point of the game that Robert J. Walker is deputed by the chief player of the Southern party to see that it goes right. He is the *deus ex machina*, the god let down by pullies on the stage to extricate the nodosities of this most tragic plot. This is the Alexander who is to untie the knot of Gordius which Atchison and Stringfellow failed of cutting with the bowie-knife. If he could only do it, his political fortune were made. If Kansas could be made a Free State—or even made to look like one—so that the North should be pleased and the South not offended, he would only have to step back to Washington into the comfortable berth now kept warm for him by General Cass, and thence it were an easy leap to vault into the White House in 1860. But there's the rub. Can he do this nice job so as to take in both sides? Neither party seem to look upon him with much complacency thus far. The slaveholders, at any rate, have no patience with any such half-way covenant as that of which Walker seems to be the apostle. They denounce him and his chief as no better than Seward and as little better than Garrison. They are both rampant Abolitionists, with truculent designs on Southern institutions and Southern throats. And the wiser part of the Free State men in Kansas and of the North look with wise suspicion upon the gifts which old Trojans like these bring with them. And reason good. It is, doubtless, the plan of the Administration that the Constitution of Kansas shall be silent on the subject of Slavery altogether. Walker has pledged himself to the Free State men that the Constitution shall be submitted to the popular vote. In the meantime, all the influences that can be brought to bear upon them at home and from abroad are put in play to induce them to accept it in this shape. They will be told that Slavery is left at the mercy of the law-making power, and can be prohibited by Statute at any time. The Border Ruffians, on the other hand, will be told (and truly told) that Slavery already exists in Kansas, it is for them to say whether it shall be driven away again. And it will depend on them. The acceptance of such a Constitution would be a submission to Border Ruffian supremacy on the part of the Free State men.

We Abolitionists do not like the office of prophets of ill. But the doom of Cassandra has been upon us from the beginning, and we have been compelled to prophesy evil things, whether we would or not. And, alas, our predictions have ever been found to be sooth. We wish we might be made a mockery for our false forebodings about Kansas; but our prophetic hearts, that have always told us true in time past, tell us that Kansas is in the clutches of the Slave Power. That it will hold her, we believe. That it will not relax its talons unless bribed with some bait yet dearer to itself and more fatal of Freedom, we know. All our hope lies in the lesson the North may learn from this culminating experience, that her only deliverance from everlasting submission is to be looked for in eternal separation.

A NEW REMEDY FOR THE SLAVE TRADE.

We find in the English journals just received by the Persia accounts of an interview between a deputation of gentlemen connected with the West India interest (headed by Lord Shaftsbury) and Lord Palmerston, for the purpose of calling the attention of the latter to various circumstances tending to show the increase of slavery, and to make suggestions calculated to suppress the traffic. The gentlemen who formed the deputation were Mr. S. W. Taylor, M. P.; Mr. Thomas Hankey, M. P.; and Messrs. John Cater, L. R. Valpy, Stephen Cave, W. Mackeson and W. D. Child.

The points pressed upon Lord Palmerston's attention were the violation by Spain of the treaties with Great Britain, the increase in the trade in Cuba, especially during the last three years, the further impetus to be dreaded from the high price of sugar, the depressing influence on the prospects of free labour, the serious obstruction to the progress of the negro population, the necessity for negro labour on the plantations, and for the influx of such labour in almost all the West India islands, and, as a consequence, the supply of slave labour to meet such demand, unless free labour of the same quality is provided.

The following are the suggestions made for abolishing slavery by African emigration treaties:

"Suppression of slavery itself, not the trade alone, through emigration treaties, by substituting the free black African for the slave.

"Emigration must be universal; if restricted to British Colonies, Britain might be charged with interested motives. If France be not joined, she will soon import the free black by herself. To Spain and Portugal it must be shown to be their interest to join.

"Emigration must be accompanied or followed by emancipation. Free blacks must not be imported into a slave country, lest, like emancipados, they become slaves.

"Emigration may be regulated by a mixed commission in Africa, the objects thereof to be voluntary contracts, free passage and outfit, suitable vessels, return passages, or grants of land.

"Emigration in lieu of slavery is for the interest of Cuba. Compare cost of slave, $700 (£140), with that of free black emigrant, £7 10*s.* a head (adults). Slavery furnishes but a temporary supply of labour by individuals worked to death in 10 years, while emigration gives a permanent supply by colonization in families.

"How emancipation is to be effected in Cuba. An immediate Spanish law for emancipation in a limited period for purchase of slaves through loans guaranteed as to interest by Britain, if necessary; the interest to be met by a poll-tax, and annual tax on emigrants, and tax on exports. Emigration to be the bonus for emancipation.

"Colonization of the West Indies with free blacks will civilize Africa by constant communication, through an emigration highway between the African tribes and civilized nations. The Emigration and Missionary Boards will aid each other. Numerous emigration stations, with a mixed commission and open treaties, will instil confidence everywhere.

"Emigration will tend to put down intestine African wars. The normal state of Africa is war, followed by captivity. Commerce and civilization must root out war. Each new emigration dépôt will be a bond for peace. The emigrants will be selected from freemen, not captives."

Lord Palmerston, it is said, listened most earnestly to the remarks made by those gentlemen who addressed him, and thanked them for the suggestions they had offered, and the practical form in which their views had been embodied. With reference to the wide subject of emigration, his Lordship expressed his doubts whether the time had arrived for such treaties, and alluded to various objections which might be raised. For the present, therefore, he could not testify to his approval of the plan. His Lordship then stated that her Majesty's Government were most anxious to do all in their power to repress and, as far as possible, crush the slave trade. He admitted the force of much that had been urged as to the probable success of a squadron on the coast of Cuba, and was glad to be able to state that now there were vessels at liberty for such service, and proposed that one or two gentlemen should wait on the First Lord of the Admiralty to confer with him on the subject. His Lordship also admitted the advantage to accrue from a transfer of the mixed commission Court, and explained the position in which the Government were placed in connection with the treaties. He would, however, further examine into the subject, and assured the deputation that all their suggestions should receive full consideration.

KANSAS AFFAIRS.

The election for delegates to a Convention to frame a Constitution for Kansas, under the authority of the bogus Legislature, was held on the 15th inst. The voting was confined to those who were residents of the Territory before the 15th of March, and to such of this class as had their names registered by the creatures of the bogus Legislature. Not even half of the Free State men who were in the Territory before the time above named were enrolled, the officers appointed for the purpose designedly and fraudulently omitting their names. No census-taker or registry-maker was even seen in the majority of the Free State settlements, while in the other localities only a fraction of the Free State men were enrolled. No delegates were even appointed to a majority of the Free State Counties. Under such circumstances, the Free State men generally resolved to have nothing to do with the election, but to leave it to be managed by the creatures of the Administration in their own way and upon their own responsibility. The result is the election of a pro-slavery Constitutional Convention by a small minority of the citizens. That Convention will proceed, in due time, to frame a Constitution, which may or may not, according to its sovereign pleasure, be submitted to a vote of the people. Governor Walker was very anxious to induce the Free State men to take part in the election, and he assured them, in the most solemn and emphatic manner, that if the Convention should refuse to refer the Constitution to a fair vote of all the white male citizens of Kansas for ratification or rejection, he would join them in lawful opposition thereto. The plan of the Administration is, to frame a Constitution entirely silent on the question of slavery, and then to urge its adoption upon the Free State men upon the pretence that the Legislature, to be chosen afterwards, will have power to regulate the matter as it pleases. The Border Ruffian Democracy hope, if they fail in making Kansas a *slave* State, to make it such a free one as California, which serves the Slave Power as effectually as Texas does.

The Free State party, under the leadership of Gen. Lane and Gov. Robinson, are making resistance to the execution of this plot. The Topeka Legislature has held a meeting and taken such action as was deemed necessary to keep alive and ready for use the State organization entered into more than a year ago. A Convention of the party, composed of delegates freshly chosen, met also at the same time, and Gov. Walker and his tools endeavoured in vain to create any essential division in their ranks. Their action was quite harmonious, indicating a strong determination to reject the pro-slavery Constitution, if permitted to do so, by their votes, and to resist it by force, if that shall prove to be the only means of asserting their sovereignty.

The following are among the enactments of the Free State Legislature:

An act providing for taking the census and apportioning the representation of the State. It provides for the appointment by the Governor of five Marshals, who will appoint deputies through the Territory, and take the census immediately. The apportionment is to be such as to give the Senate not more than twenty members, and the House not more than sixty.

An act for an election on the first Monday in August, and to fill such State offices as may be vacant, and to elect a representative to Congress. It also provides for an election annually on the first Monday in August.

An act locating the seat of government at Topeka.

An act establishing a State University at Lawrence.

A joint resolution memorializing Congress for admission to the Union under the Topeka Constitution—the memorial to be circulated through the Territory, for an expression of opinion upon it.

Gov. Walker was in Topeka during nearly the whole session of the Legislature, but he made no movement to interfere with it.

DR. BETHUNE ON THE DRED SCOTT DECISION.

It is impossible to mistake the meaning of the following passage, which is taken from a speech delivered by the Rev. George W. Bethune, D.D., at the recent anniversary of the New York Colonization Society. We doubt if there is any act of injustice or knavery toward the coloured people, which the Government of the United States might not commit in the certain confidence that Dr. Bethune and the tribe of priestly parasites to which he belongs would find some apology for it. The Doctor, whose name is insinuated but not spoken, is of course Dr. Cheever, whose noble utterances for freedom this "wolf in sheep's clothing" characterizes as Billingsgate!

"But there is another subject which my friend Pinney wishes me not to approach, lest I should have Dr.—— on me. I read in a paper recently some very strong language; the argument was not strong, sir, but the language was very strong. I doubt whether any woman in Billingsgate ever used stronger. Had it been in a political meeting I should have called it cursing and swearing; and it was all about making any distinction between men on the ground of colour. Now, sir, I am shocked to say that in Liberia distinctions are made on the ground of colour. I find in its Constitution that no one can hold real estate who is not a citizen, and no one can be citizen who is not a person of colour. Now, sir, is not this shocking? I have had some thought that I might like to go over there to live myself, but you see I cannot. But I would not blame the Liberians for not allowing by their Constitution white persons to hold office. They act as every other people have a perfect right to act—adopting the policy of government which seems to them just and most conducive to their welfare. They doubtless look forward to the future civilized empire to arise in Western Africa, and desire to have it to reflect honour upon their own race. Who shall blame them?"

The Congregational clergy hereabout take credit to themselves for supporting Dr. Cheever in his conflict with the pro-slavery party, and yet it is by no means a rare spectacle to find this same priestly Pecksniff, Dr. Bethune, in relations of evangelical amity with his Congregational brethren, exchanging with them words of pious sympathy and mutual confidence. If he were no longer a believer in their hell and devil, they would frown upon him as a heretic, but as he is "sound" on these and other cardinal doctrines of the creed, his apologies for slavery, the Fugitive Slave law and the Dred Scott villainy will not in anywise impair his evangelical standing.

THE AGITATION TO GO ON.

The Albany *Evening Journal* is far enough from being a thorough and consistent anti-slavery paper, but it certainly has a clear vision of the folly of those who are regaling themselves with the idea that if Kansas, in spite of the struggles of the Border-Ruffian Democracy, shall become a Free State, the anti-slavery agitation will cease. It says:

"Mistaken souls! The contest between Liberty and Despotism is everlasting. We have now had only one phase of it. For twenty, perhaps fifty years to come, the agitation of the Slavery Question as it relates to this country is to go on increasing, in a ratio compared with which that of the past ten years is snail-paced. We not unfrequently hear some well-preserved old fogy bewailing the violence of the present controversy, when, if he had but half an eye, he might foresee that what is coming will make the present agitation seem but the murmuring of the impending storm. Despotism cannot remain in repose. It is forever encroaching upon Freedom. The history of the old world proves that no less than the history of our own country. In America the progress of Tyranny is marked by such steps as the stealing of Texas, the Fugitive Slave Bill, the Nebraska Swindle, and the Dred Scott Decision. What will be the next outrage it is unnecessary to predict. It is enough that we know that it will exceed all previous ones. If any Republican imagines that he has enlisted for only a brief campaign, he will soon be undeceived.

"Just as certainly, if our opponents suppose that they can raise any new issue—any "tin-pan clatter," as the *Evening Post* terms it—will they be disappointed. The battle must go on. The greenhorn in Broadway, New York, who stands waiting for the crowd to pass by before he crosses the street, is not more simple than those politicians who intend to mount their particular hobby anew as soon as the Slavery agitation subsides. Instead of the excitement being ended or about to subside, it has but just begun. The *Charleston Mercury*, more sagacious than its Northern allies, snuffs the breeze, when it says that the opinions held by Garrison and Gerrit Smith ten or fifteen years ago would now be considered Conservative and Hunkerish.

POLITICS.

Gen. Cass, it is confidently asserted, will retire from the State Department as soon as Robert J. Walker, now Governor of Kansas, can get ready to take his place.

William A. Phillips has been chosen U. S. Senator by the Topeka Free State Legislature of Kansas, in the place of Col. Lane, resigned. His chance for a seat in the Senate Chamber at Washington is rather slim at present.

Francis W. Pickens and Lawrence M. Keitt are spoken of as candidates for the seat in the U. S. Senate vacated by the death of Judge Butler, of South Carolina. Mr. Pickens has declined the Mission to Russia in the expectation, it is supposed, of being elected Senator.

Nathaniel P. Banks has been nominated for Governor of Massachusetts by the anti-Gardner wing of the Know-Nothing party, and has accepted the nomination. It is expected that the Republican Convention (to be held this week) will also nominate him, though a portion of the party are strongly opposed to the proposition, deeming him unreliable as a politician and not sufficiently devoted to the cause.

CORRECTION.

Having published the speech of Mr. Higginson, alluded to in the following note from him to *The Liberator*, it is proper that we should also copy his correction of the errors therein.

Mr. Garrison—*Dear Sir:* I have but just now had an opportunity of reading the report of some remarks of mine, in *The Liberator* of June 12. It is, as usual, admirable; but contains two errors which I must correct. I never called any one a "hell demon" in my life; if I were in the habit of using that class of epithets, I should certainly apply them to slavery and its abettors; but I am not. I do not remember what I did say, in place of the above phrase, but I am sure of what I did *not* say.

Also I said, "I long to see something *less* of 'that despicable virtue, prudence.'" The word italicised was accidentally omitted in the report. T. W. H.

Worcester, June 15.

We will state in this connection that the speech delivered by Mr. Higginson at the late Anniversary in New York has been published in pamphlet form, and may be obtained at the Anti-Slavery offices in New York and Boston.

Unscrupulous Tricksters in the Church are sometimes disappointed in the result of their cunningly concocted schemes. At the last General Conference of the Methodist Episcopal Church, the pro-slavery party and the doughfaces, being anxious to remove from the editorship of the *Northern Christian Advocate* the Rev. D

common foe of Church and State; of master and slave; of rich and poor. I have added my mite of facts and observations against it. I believe that all truth is profitable, sooner or later. I have done what I conceive to be my duty to the Church and to my country. May the blessing of Christ rest on the anti-slavery cause!

Mr. Long deals very faithfully with his Methodist brethren, and exposes the delinquences of the Church with an unsparing hand. His testimony on this head is especially valuable at this time, when so many Methodists at the North, ministers as well as laymen, are dishonestly seeking to produce the impression that theirs is an anti-slavery Church, and defaming the Abolitionists for exposing the cheat. The following chapter we commend to the particular attention of our lecturing agents, who are so often required to stand for the truth against unscrupulous Methodist sectarians.

SLAVERY IN THE PHILADELPHIA ANNUAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH.

I profess to know as much about slavery in the Philadelphia Conference as any member of the Conference of my age. I have travelled some of the most laborious circuits lying in the slave portions of its territory.

In pursuing my pastoral duties, I have visited the abject slaves in their huts or cabins, the free negroes in their little houses, and baptized their children.

I have seen slavery in the quarter, in the kitchen, and in the parlour; at the church, at the funeral, at the marriage, under the eye of the overseer in the field, and on holiday occasions. I have seen it in its most disgusting forms, and amid circumstances so mild as to veil from the stranger its real character.

I have witnessed its effects on the owners and employers, in the relations of master, mistress, and overseer. I have studied it with a painful and prayerful interest. From the year 1835, in which I confessed Christ, to this hour, I have never wavered in my conviction that to hold a human being in bondage, as a chattel, would be a sin. For one human being has no *right* to force another to work for him, or take his labour without *paying* for it. One man has no *right* to *own* another; therefore, chattel slavery is a gross violation of right. It is sin and a crime. I always felt, too, that if I treated a slave well, my death, or failure in business, might nevertheless consign him to chains and to the lash of the merciless slave-trader.

Of the few hundred dollars received from my father's estate, one-fourth of the whole was in the person of a valuable and honest slave. I immediately filed a deed of manumission; and had I owned five hundred slaves, and had every cent I was worth been invested in them, I should have set them free. Believing slavery to be a sin, why should I have hesitated? "For what shall it profit a man if he gain the whole world, and lose his own soul?" Nevertheless, I have patiently listened to every vulgar and obscene argument advanced in its favour, and read all the arguments in its defence from Dr. Fuller to Taylor Bledsoe. Dr. Fuller is the ablest advocate that has yet taken the field in support of chattel slavery; and should he ever attempt to prove from the Bible that we ought not to eat with our teeth, or see with our eyes, he will be just as successful as in his defence of slavery. From all these antecedents, I think I am prepared to give a tolerably good idea of the state of things in the slaveholding portions of our Conference. As regards the supposed number of actual slaveholders immediately under the jurisdiction of our Conference, I have a word to say. By actual slaveholders, I mean those who hold them for gain, just as the utterly irreligious hold them; without any reference to brethren who have manumitted their slaves, to be free at twenty-five, thirty, or thirty-five years of age.

According to the Minutes of the Conference for 1856, there were upward of 15,000 white members and probationers in the slave portion of the Conference. Of this number there are at least 1,000 mercenary slaveholders; these thousand slaveholders own at least 3,000 slaves. Numbers own from five to ten. I know one individual who owns 20. Intelligent laymen, in that section of the country, will not think this a large estimate, but quite within the bounds of truth.

I cannot speak for the Baltimore Conference, though it is certain it has a vastly larger slaveholding territory than the Philadelphia Conference. If that Conference has jurisdiction over one thousand mercenary slaveholders, and these own 3,000 slaves, then we have 6,000 slaves owned by 2,000 members of the M. E. Church, all sheltered by the Discipline of our Church.

It is my opinion that 8,000 of our Philadelphia Conference members, who are not actual slaveholders, are yet advocates of slavery; and would rejoice to inherit slaves, or otherwise obtain them. If these 3,000 or 6,000 slaves, doomed in their person and posterity to toil that others may reap, could have appeared before the General Conference of 1856, that noble and generous body of Christian ministers would have been moved to tears. Indeed, the poor slave cannot go to Conventions and Conference to plead his own cause. He cannot know his benefactors. His mind is doomed to eternal barrenness. He who advocates his cause, in the public estimation, partakes in some degree of his degradation. I will advance another opinion. I do it with caution. I know it will be called in question, if not positively denied; but I court investigation; and if the statement can be proved false, I will rejoice.

I make bold to declare that there are more slaves owned *now* by members of the M. E. Church than in 1845. There has been a vast increase of wealth in our Church in the last fifteen years, especially among farmers. Wheat and corn have brought enormous prices. Luxury is on the increase, and slaves are very valuable. The pecuniary temptation to hold them is greater now than ever. Slaves have been better fed and clothed for the last twenty years than ever before in Maryland. The people of the free States scarcely know how fast slaves multiply. A brother who had two young girls in 1844 may now have twelve or fifteen young slaves as the product.

"Why, you astonish me?" says one; "I thought that anti-slavery principles were on the increase since the division of the Church."

But the fact is, that our members don't care one cent how much the preachers slap each other and the bishops about holding slaves; nor how much they talk against slavery *in the abstract*, and advocate colonization, if they will but abuse Abolitionists without defining the term, and never hint, even in private conversation, that it is a *sin* in private members to hold slaves, and get rich upon their labour. When you strike that key-note, you will find out that there is very little difference between the laity of the M. E. Church and the laity of the M. E. Church South, in theory or practice, on the subject of slavery. Do the members of the Church South hold slaves for life? So do *ours*. Do *their* slaves live in promiscuous intercourse? So do *ours*. Do they refuse to nominate and vote for men who will advocate State laws prohibiting masters from separating mothers from children? So do *our* members. On one point there is entire unanimity among the laity in the slaveholding portion of our Conference, and that is, opposition to the free coloured people having day schools, in which to teach their children to read the Word of God. I know numbers of free coloured people who are able and willing to educate their children, but no person *dare* teach them; and they must look on and see their children grow up in ignorance. A free negro can send his children to the grog-shop with a black jug; he can get drunk, and no one interferes.

Tell it not in old papal Rome that Methodists, Presbyterians and Episcopalians, in the nineteenth century, in the United States of America, are contending that a part of the human race should be kept in ignorance, gross and hopeless ignorance; that ignorance in slaves is the mother of *devotion* and State security; that the grog-shop is better than the school-house; and rum better than education.

A free coloured man of property petitioned the Legislature of Maryland to pass a law to exempt his property from school-tax, as he could not educate his own children. Some of the members were in favour of the exemption; but the delegate from the County of the petitioner, who was a prominent member of the M. E. Church, *opposed* it, on the ground that *the petitioner was exempt from military duty!* But it is contended that the members of the Church South can sell negroes to the traders in flesh and blood, when they please, but that our members can be expelled for such traffic. We will grant that this is the theory; but in practice there is very little difference, as far as my knowledge goes. There are many ways to avoid this rule and expulsion. Take an example.

Bro. Hardshell wants money: perhaps he has an extravagant family. He has made up his mind to sell a negro man; and as he must have an excuse, he charges him with impudence. His conscience goads him; and he is ashamed to tie him, and ride with him to the county town, and be caught bargaining with the negro buyer. So he goes to Mr. Skinflint, who represents a class of men in the South that, for fifty cents, will give a woman stripped to her waist thirty-nine lashes, and offers him twenty-five dollars if he will come at night and take him to the negro buyer: and this is done, according to contract. Perhaps weeks elapse before the preacher hears it, and then it is "nigger news." It is considered beneath the dignity of a gentleman to be prowling around negro-quarters to see if any slaves are missing. But should the preacher in charge call on Bro. Hardshell, he demands *proof* that he ever sold a slave. There is no proof at hand. If he admits it, he charges the negro with being a thief, or being saucy or with some other fault.

This about the end of the affair. And the preacher must not show too much zeal in the matter. If he does, the cry of "Abolitionist" will soon ring about his ears. Mr. Skinflint can procure among his associates plenty of tar and feathers. It is sometimes the case that slaves under age commit crimes for which the courts order them to be sold. In such cases, Christian masters should not use that money for the support of their families, but use it for the good of the coloured race.

It is urged that, if we pronounce slaveholding a sin, we shall drive our slaveholding members into the Methodist Protestant, Presbyterian and Episcopal Churches, and into the M. E. Church South, where a man can do what he pleases with his slaves without molestation. But we should "deal justly" and "love mercy," though the pillars of heaven fall.

It is further contended that, if the General Conference should make slaveholding a test of membership, the preachers will not attempt to carry it out in slaveholding territory. Very well. Then the responsibility will rest on the preachers and members of that particular locality. The Church at large and the Discipline would be free from slaveholding taint; and brethren at the North and West would no longer have *their* cheeks mantled with shame, when infidels point to the Discipline as it is, and prove that it allows men to hold human beings in ignorance and slavery, and will them at death to ungodly relatives, who may sell them as oxen. Let no man in the ministry or laity of the M. E. Church leave her communion because her Discipline is not yet perfect; but let him pray and labour, and lift up his voice against the abominations of chattel slavery, till a sound public opinion shall blow it away like chaff before the whirlwind.

Some fifteen years ago, the roll of the Philadelphia Conference was called, and each member, as his name was announced, was required to answer the following question: "Are you a slaveholder?" When my name was called, I made my first and nearly my last speech before the Conference. In my remarks I used this expression, that I would lose my right arm sooner than be a voluntary slaveholder. When I sat down, the Rev. Robert Emory, whom I had never seen before, made his way toward me, and, putting his arm affectionately around me, inquired if this was Bro. Long. I answered in the affirmative, when he introduced himself very good-humouredly. Whether he was pleased with the sentiments I had expressed, I cannot say. This was the first and last time I ever spoke to him.

Since that time, the question has never been put, "Are you a slaveholder?" but another one has been substituted, and put to young preachers about to be received into the Conference: "Are you an Abolitionist?" Is it not time to recur to the old question, "Are you a slaveholder?" I feel in my inmost soul that an awful storm-cloud is gathering over the Philadelphia Conference. The feeling may be from earth—a morbid apprehension. It may be from Heaven. Nevertheless, I have the impression. Preachers brought up in Pennsylvania, who may be anti-slavery in their principles, are trammelled when they go into slave territory. They must own or deny Christ with regard to *slavery* pretty soon; for things have come to that point that slaveholders want to know your sentiments soon after you arrive on the circuit. If the preacher denies his anti-slavery principles, he is a self-disgraced man at the bar of his own conscience. If he confesses them, he must leave, or be annoyed all the time. If he sells his principles for a wife or good salary, he becomes the worst of pro-slavery preachers. All apostates pursue this course. The fact is, the Philadelphia Conference has humoured and compromised with slavery in Delaware and Maryland so long that it is now unmanageable. The cry is stronger than ever, "The Discipline as it is!" And if the General Conference should ever make non-slaveholding and non-slavebreeding a test of membership, the Eastern Shore of Maryland will go to the Church South. And this after all the indulgence the North has shown toward the Border brethren; and after losing thousands of members in the free States, every year perhaps, because the Discipline allows private members to hold their fellow-creatures as chattels. And if a separation takes place, it will engender more bad feeling than it would have done in 1844.

SPIRIT OF THE POPULAR CHURCH.—In the letter of the Rev. A. D. Mayo, of Albany, to the Pennsylvania Yearly Meeting of Progressive Friends (see Proceedings, p. 46), occurs this truthful picture of the popular Church of the United States:

"Its hold on the people through their faith and hearty assent is already gone. It now exists because it is the only ecclesiastical house that has large possession of the ground, and because it has gradually abandoned the high place of *moral leadership*, and, by adopting the questionable style of policy that prevails in other departments of our ordinary life, has become the shadow of the populace instead of its guide to heaven.

"No one can dispute the enterprise, the vigour, the tact, the wonderfully involved system of checks and balances by which it attracts the people; but in these we recognise nothing beyond the worldly wisdom that rules our commerce, engineers or politics, and works the machinery of society. In truth, while pretending to censure America for worldliness, and denouncing all departure from her creeds as a concession to the popular whim of the hour, this Church owes its chief success as an establishment to its adoption of all these worldly tricks and political subterfuges that constitute the barbarian element in our national mind. It is a great worldly organization, constructed on the same principles, moved by the same kind of forces, enslaved to the populace by the same causes as other great public interests, only claiming the right to hold the keys of heaven and hell as her exclusive prerogative. It is a chamelion, assuming the hues of society in which it dwells, destitute of commanding force in itself, but responding as rapidly as safety will permit to the demand of the world in which it lives. It is a fire-eater in South Carolina, an evangelical abolitionist in Massachusetts, a lover of fashion and amusement in one district of every community, and a foe of the sunny side of life elsewhere; it accepts literature and science, or repudiates them, according as the occupants of the pews have leisure for culture, or, having none, despise what they do not possess; it lobbies, in successful emulation of politicians at Albany, for Trinity Church Corporation, or it denounces wealth it does not represent. It is as essentially subdued to the worldliness and varying moods of the people as the press, fashion, the popular literature, or the partisan politics of the day, and has long ceased to be characteristic of the religious life of our countrymen."

KENTUCKY.—Rev. John G. Fee, writing to the *American Missionary*, says:

"I travelled over the County (Pulaski) in different directions, visited ministers and people. Some of the ministers manifested a candid and a kind spirit; others were, of all men, the most uncandid. They excuse themselves from any open rebuke and disfellowship of slavery by professed Bible apologies—"Obedience to the powers that be"; and devotion to "preaching the Gospel separated from '*politics*.'" These men, however, can preach against *liquor-selling* and Catholic emigration, with as much zeal as any person.

"There is, with the non-slaveholders, an increased desire to read and hear on the subject of slavery. This is not mere assertion: it is confirmed by the observation of others. There are reasons for it. The passage of the Fugitive Slave Act, the Kansas difficulties, the late Presidential canvass, and the decision of the Supreme Court, all these have aided in rousing the people. The mass of non-slaveholders are anxious to hear or read on the subject of slavery. This is now *the* theme all over the nation. '*The time*' has come.

"The Normal School of our State is avowedly and manifestly a scheme to shut out, as far as possible, school teachers from the free States. This school is in many places unpopular, and the people are quite willing to have teachers from the 'North.' Slaveholders, ashamed to call slavery by its name, talk much about sectional questions; yet they, of all men, are most sectional. Non-slaveholders, too, are beginning to say, 'down with sectionalism!' The latter are sincere. They are daily seeing that slavery is cursing them, intellectually, socially, morally. What they want is faithful men, to hold up the truth and speak for them, and they will, in return, protect those men. Whilst in some districts proscription is more and still more vile, yet in others, there is an increasing purpose to maintain free speech."

MEETING AT BLACKSTONE, MASS.—Rev. Samuel May, Jr., in a private letter, gives us the following information respecting the meeting of the Worcester South Anti-Slavery Society at Blackstone, on Sunday last:

"We had an uncommonly excellent meeting at Blackstone yesterday. The day was fine, the audience very large and evidently much interested, and not a murmur of disapprobation or dissent to the most thorough Disunion sentiments, from first to last. Messrs. Garrison, Adin Ballou, Pillsbury, Howland and myself were the speakers. Some very stirring resolutions were presented and adopted, relating to the recent desecration of Bunker Hill by the appearance there of Senator Mason of Virginia, the father of the Fugitive Slave bill, and to Gov. Gardner and Commissioner Loring."

UTAH.—Col. Cumming has accepted the Governorship of Utah, and is about to proceed to the Territory with his family. He will be accompanied, probably, by other officers, executive and judicial, and a considerable body of troops is to be sent out to aid in enforcing the laws. The military part of the expedition is said to have been planned under the direction of Gen. Scott. The President, it is said, disclaims any intention to interfere with the "peculiar domestic institutions" of the Mormons, but avows a determination to enforce the laws of the United States, which is more than his predecessors have ever done.

NEW PUBLICATIONS.

A PLEA FOR THE INDIANS; with Facts and Features of the late War in Oregon. By John Beeson. Pp. 144. New York: Published by the Author, 15 Laight street.

HERE is a record of injustice and cruelty scarcely exceeded in blackness even by the dark and damning atrocities of American slavery. Mr. Beeson having journeyed to Oregon across the Western plains and over the Rocky Mountains, and spent three years in that Territory, relates, in a simple and earnest manner, what fell under his own observation in respect to the Indian tribes and the wrongs they have suffered at the hands of unprincipled white men. He shows, by incontestible facts, that the war between the natives of the soil and the white emigrants was provoked by the injustice and cruelty of the latter; and that clergymen and religious professors generally are as deeply involved as others in the crime of oppressing the red man. The work has been written, not in the spirit of ambitious authorship, but from an anxious desire to awaken attention to the wrongs of the Indians, and to induce the friends of humanity, of every sect and name, to adopt efficient measures for their relief. He proposes the formation of a National Society for this purpose, and appeals to those who have influence over the public mind to come to his aid in this great enterprise of benevolence. We trust that his philanthropic wish may be gratified in the formation of such a Society, in whose efficient efforts for the protection and Christianization of the Indian tribes he may see the fruit of his own disinterested and persistent devotion to their welfare. His book is worthy of general circulation.

LITTELL'S LIVING AGE.—The seventeenth volume (new series) closes with No. 683, which contains a sketch of Sir John Franklin (from *The Encyclopædia Britannica*), *The Examiner's* critique of the life of Charlotte Brontë, two chapters of "The Dead Secret," and a variety of other articles. 321 Broadway.

From our Cincinnati Correspondent.

THE AMERICAN COLONIZATION SOCIETY.

[Concluded.]

CINCINNATI, June 22, 1857.

A THIRD obstacle to the success of the Colonization scheme is that it is formed for the expatriation of the coloured race among us from their native country by means which make it in effect an *expulsion*. It is true the Colonization Society professes to encourage only voluntary emigration and disavows all desire to force any to go against their own will. But it is remarkable that those set free for the purpose at the South have been emancipated upon the express condition that they should be sent to Liberia. They have had no choice in the matter. Perpetual slavery or colonization has been the only alternative. And the great motive urged upon the free blacks to induce them to give their support to the scheme has been the utter impossibility of ever rising above their present degraded condition while in this country. A plea that once admitted amounts to an expulsion, by the combined influence of public opinion and a sense of self-respect on their part, from their native land. They are, in effect, either directly or indirectly, by the invincible prejudice and dislike of a superior race, to be driven from the land.

Much has been said of the successful instances of colonization of new countries by emigration from older lands, in ancient and modern times, and the example of our Pilgrim Fathers has often been appealed to as affording an illustrious precedent for African Colonization. The Pilgrims, however, though seeking this land for freedom of worship, were not driven from their own by a proud and superior race. The whole enterprise was planned by themselves, and from its first inception was entirely voluntary. There was no scheme devised to remove a whole race, or even one religious sect, because their presence was disagreeable to the English nation. Some chose to come to America, and did well; others, like Bunyan and Baxter, chose to remain and build up Puritanism in England. In either case the choice was a good one, and it may be just as necessary for the African race now in this country to remain until their rights are established and the possibility of two different races, descended from one common father, living together in peace demonstrated to the world, as it was for a large portion of the Puritans to remain and sustain the cause of freedom on British soil.

If a scheme of Colonization by the coloured race shall ever be successful it must be originated and carried forward to completion by themselves, and be accompanied with efforts to educate and elevate themselves at the same time in this country. It should proceed from themselves, as an independent measure, untrammelled by any pledge to remove to Africa, the West Indies, or any other specified part of the globe. It should be undertaken like the Anglo-Saxon immigration to this land, to our Western Territories, to California, and Oregon, and Australia, to better their condition, exhibit to the world their capacity for self-government, and make their race, through their worth and enterprise, respected. The coloured people of this country have produced men of education and genius, where opportunity has offered for self-development, to show that they are capable of much greater things than they have yet accomplished. Such men as Fred. Douglass, W. W. Brown and Dr. Pennington, and others who might be mentioned, justify the belief that, under more favourable circumstances and inspired by a stronger hope of doing something to elevate and ennoble their race, the coloured people may compete with others in the race of colonization and expansion. To do this they need yield nothing to the rightfulness of the prejudice against colour in this country, or pretend that colonization is a remedy for slavery. Neither need they organize any *place* of colonization on a large scale or trust much to associations for this purpose. Just let them "spread themselves"—to use a common term—as the English have done in India, Canada and Australia and the Americans in our Western Territories. Let them shake off the indolence which is said to be the greatest hindrance to the advancement of their race, disdain to be menials, learn trades, become artists and merchants, as far as possible—at least aspire to such employments and endeavour to become proficient in them—and as they succeed they will become respected. Let them make a united and persevering effort for their intellectual and moral elevation, and the prejudice of the age against their race, strong as it is, will by degrées be done away. Ages of oppression have not degraded them so much that the exhibition of a self-reliant spirit and true moral worth will not obtain one by one for them from this enlightened era the political and natural rights which have been so long denied them.

Let the coloured people then feel that, to some extent at least, they have their destiny in their own hands—that the restoration of all their rights would not, *of itself*, elevate them—that a wide-spread spirit of individual responsibility, and a share of the Yankee energy, enterprise and restless ambition for something greater than has been yet accomplished is essential, if they wish to rise above their present condition. Let them endeavour to seek for themselves a diversity of honourable employments—elevate themselves at home and seek new fields for emigration and commercial enterprise abroad—and a distinction and measure of usefulness and happiness may yet be enjoyed which, as a people, they have hardly dared to hope for.

P.

Summary.

Rev. Charles S. Porter has resigned the pastorate of the Phillips' church, South Boston, on account of his having become a convert to spiritualism.

Rev. Mr. Conway, the Unitarian clergyman of Cincinnati, preached on Sunday evening a discourse upon the theatre, in which he took very decided ground in favour of theatrical amusements, and of the duty of Christians of attending them.

John C. Palfrey, son of John G. Palfrey, of Cambridge, stood highest on the class of 38 that has just graduated at West Point. The graduates are allowed to select the line of service they prefer, and it seems almost all of them asked to be appointed to the Utah expedition! The boys want to see the elephant. After three months furlough they are to enter active service at $30 a month.

THE DEPUTY MARSHAL RECOVERED.—Deputy United States Marshal John C. Elliot, who was so dangerously stabbed by the fugitive slave, yesterday was so far recovered as to be able to leave the room in the Custom house-building where he had been staying, and walk out to his hotel. His strong and healthy constitution, with Dr. Blackman's most skillful treatment, may have credit for his recovery as well as for his life.—*Cincinnati Enquirer, June* 19.

SAGACITY OF A DOG.—Old Rolla, a well-known hound, of Montgomery, Albabama, a few days since fell into a well, forty feet deep, in which he showed very little sagacity; but he made up for it in getting out. A rope being let down to him, he seized the end in his teeth, and was thus—only, however, on the second trial—hauled safely forty feet out of the well.—*New Orleans Picayune.*

Francis C. Corbin, the Virginia gentleman, resident in Paris, who took occasion to write a letter to *Galignani's Messenger*, to state that *he* was not one of the "American gentlemen in Paris" who invited Senator Sumner to a public dinner, is likely to gain quite a notoriety by his course. The journals are all down upon him—even to the New York *Herald*.

The town of Wilmot, Herkimer County, runs far back into the wilderness. Its voting population numbers *six!* Mr. Lane, an intelligent lumberman, is the Supervisor. To take his place in the Board on Monday, he had to travel over eighty miles, thirty of which he had to perform on foot. Such an incident would not perhaps be worth narrating in Kansas or Minnesota, but it is a noteworthy fact happening in the State of New York.

TIT FOR TAT.—Parker Pillsbury, the Apollyon of the Garrisonian pilgrims, told an anecdote the other day at the Melodeon, which told pretty well upon his audience. It was on this wise: Some time ago one of the churches in Salem had a misbehaving brother up for discipline, and were about to excommunicate him, whereupon the world's people held a meeting outside, and voted not to receive him, unless he should be returned in as good condition as when delivered to the church!

LABOUR AND EDUCATION.—A school has been opened at Whitneyville, Conn., to give young men a practical education. Connected with the school is a large factory, filled with machinery, for the manufacture of toys. This branch has been selected as it comprises the largest variety of trades. Each pupil will be required to devote five hours each day to the educational department, and five hours of each day to the mechanical department and to keep a day book and ledger of his work and its results.—*N. Y. Tribune.*

The Atlanta (Georgia) *Intelligencer* says that the following letter was sent to Mr. Buchanan by a juvenile Georgia politician:

"ATLANTA, GA. November 10, 1856.

"HON. JAS. BUCHANAN—*Dear Sir:* The election is now over, and you are President. During the canvass I have hollered for you until I am hoarse, and my throat is sore, and I have spent all my small change. If you have got any office that would suit a boy of my age (13 years), I would like to have it—and if not, please send me ten dollars.

"Yours, respectfully."

AMUSEMENTS IN LONDON.—A letter from London has the following, with relation to the amusements of the British aristocracy:

"Mrs. Webb, the 'coloured lady from Philadelphia,' with her husband, appears in a new entertainment, entitled 'The Linford Studio,' at Camden House, Kensington, to-morrow evening, under the patronage of the Duchess of Sutherland, the Duke and Duchess of Argyle, Lord and Lady Kinnard, &c. Camden House, with its beautiful gardens, is lent for the purpose, by a gentleman patron."

THEODORE PARKER expresses his sentiments freely when occasion offers. A Boston paper having ridiculed the proceedings of an Abolition anniversary gathering, Mr. Parker says that "if men control a newspaper who have only the instincts of advehturers and the principles of pimps—who expect to live by public fewdness—you must also expect them to laugh at a black man because they think it witty; and to sneer at men too far above them for sympathy; you must expect such to lie—consciously, unmitigatedly and malignantly—and strike such as they think have no friends and cannot strike back again."

A FITTING MONUMENT TO FRANKLIN.—The tomb of Franklin—if a plain flag-stone even with the earth can be so called—is concealed from public view by a venerable brick wall at the corner of Fifth and Mulberry streets, Philadelphia. The remains of the lightning-philosopher are deposited there, in the old burial ground belonging to Christ church. An appropriate monument has been accidentally reared above them, in the shape of a telegraph post, and the lightning is at constant play over, if not under, the eye of the man who first chained it to the earth.—*Evening Post.*

A RUNAWAY RIVER—A DESERTED TOWN.—The *Nebraskian* of the 1st inst. describes a flagrant outrage upon "Squatter Sovereignty" as having been lately perpetrated by the Missouri, in the vicinity of De Soto, Washington County, in that Territory. The ice gorged in the bend of the river a few miles above that town, and the water, with a criminal disregard of the rights of De Soto and her ferry privileges, took a short cut across the bend, forcing a channel near Calhoun, Iowa, and making De Soto an inland town of Nebraska, some four or five miles from the river, to the infinite disgust of the inhabitants of that city. By this arrangement a few thousand acres of land will be added to the already extensive domains of Nebraska.

The U. S. Marshal of Massachusetts has been in Washington lately. The correspondent of the New York *Times*, describing one of his interviews with Mr. Buchanan, says:

"The Marshal, in course of conversation, remarked to the President that they had had no more fugitive slaves in Boston of late. 'It is a pity,' replied the President, with his most wicked smile, 'that you have n't a few more Democrats there.'"

This is pretty good, and, if true, shows that the President's perceptive faculties are in good order—he can easily see the relations which cause and effect sustain towards each other.—*National Era.*

CLERICAL WIT UNWITTINGLY.—At a recent Medical Convention holden at Lewiston, the Clergy and members of the Bar were invited to the repast given at the De Witt House by the followers of Galen, and after the cloth was removed, during the interchange of sentiments, the Rev. Mr. B., while alluding to the intimate relations between the professions of the clergy and the physician, in all seriousness remarked that it was a somewhat singular fact that "*when the Doctor was called the Minister was sure to follow.*"

This decided hit "brought down the house" at the expense of the Society there assembled to advance the theory and practice of medicine.—*Bath Tribune.*

ANTI-ABOLITION MEETING IN MISSISSIPPI.—That a movement against local abolitionists should be necessary in Mississippi will receive reluctant credence; and yet such seems to be the fact. The Rienzi *Clipper*, of a late date, contains a call for an anti-abolition meeting, and in an editorial allusion to it observes:

"If there are men in this County who desire or are willing to see a dissolution of the Union, that thereby the institution of slavery may be abolished, and avow those sentiments, they are not the sort of citizens to do the South any good, and the sooner they migrate to a more congenial clime, the better for themselves and neighbours. Such sentiments cannot flourish in this latitude long, without causing a collision."—*Jackson Mississippian, 9th inst.*

A NEW RECTOR.—*Philadelphia, June* 16, 1857.—The Vestry of the Church of the Epiphany have for some time past been on the lookout for an "obedient pastor." Having failed in their efforts to secure a Northern clergyman with Southern principles, they very properly sent to the South for a man of the right stamp. As might have been anticipated, the Southern expedition was successful. The Vestry invited the Rev. William Otis Prentiss of Walterboro, South Carolina, to be their pastor, and he has accepted the call. The new Rector enters upon his duties early in August. We cannot say positively whether Mr. Prentiss is a High or a Low Churchman, but of one thing we are sure, he is perfectly sound on the Slavery question. If he had not been a friend to the "peculiar institution," the Vestry would not have called him. We shall have no more sermons on our "Country's Troubles."—*Cor. Tribune.*

LATER FROM HAYTI.—By a recent arrival we have received Haytian papers to May 23. At the session of the Senate, May 5, a proposition was brought forward by Senator Labouté, with the view of aiding the efforts of the Abolitionists in procuring the emancipation of the African race, that an article should be added to the Tariff act, making a discrimination between sugar refined by free labour and slave labour, by means of a certificate, which the importer must obtain from the Haytian Consul or Agent, residing in the place where the sugar was shipped. Sugar made by slave labour is to be subjected to a duty four times as large as that made by free labour; and sugar arriving without the Consular certificate is to be presumed to have been made by slave labour. The act to take effect in three months after its passage. The proposition was supported by several Senators, and was subsequently laid upon the table and ordered to be printed.

A CAUSTIC REPLY.—The Earl of Orford, in reply to an application made to him by the Secretary of the Norwich (England) Bible Society, to take the chair at their meeting, writes as follows: "Sir—I am surprised and annoyed at the contents of your letter; surprised, because my well known character should have exempted me from such an application, and annoyed because it obliges me to have this communication with you. I have long been addicted to the gaming-table—I have lately taken to the turf—I fear I frequently blaspheme—have never distributed religious tracts. All this was well known to you and your Society; notwithstanding which you think me a fit person for your President. God forgive your hypocrisy! I would rather live in the land of sinners than with such saints. I am, sir, &c. [Signed], ORFORD."

[This story has been pronounced a hoax.]

SENATOR BUTLER AND THE NEGRO WOMAN'S PRAYER.—The Newbern *Rising Sun* gives the following anecdote of the late Senator Andrew Pickens Butler of South Carolina:

"During his passage from Charleston to Wilmington, on his first trip as a Senator to Washington, the boat was overtaken by a storm which rendered her an unmanageable wreck. She had been forty-eight hours at sea, the captain pronounced her lost. While she was rolling in the trough of the sea, and expected every moment to founder, Judge Butler had all called forward, and desired that each should know one another, so that if any reached the land, he, she, or they, might report the fate of the others. An elderly negro woman (the stewardess, perhaps) said, 'Old master, this is no time for introductions; you had better pray.' He said, 'I cannot, but pray, old lady, if you can.' She instantly knelt down and poured out a fervent prayer to God for deliverance. In a moment after the lights of the steamer sent from Wilmington in search of the missing boat were seen, and they were saved. Mrs. Thompson, who heard the Judge's narration after his return home, said to him, 'Brother Pickens, that old woman's prayer saved you!'"

JUDGE TANEY'S DRED SCOTT DECISION continues to be used by the coloured people in a way that the Judge did not probably contemplate. The Bangor *Whig* says:

"David Sands *vs.* William L. Barronett, action of debt for $20, balance of account. The defendant being of 'African descent,' and 'having no rights which white men are bound to respect,' put in a special plea, that, under the late decision of the U. S. Supreme Court by Judge Taney, he is not a citizen of the United States, and therefore cannot sue in any Court, *nor be sued.* The learned counsellor for the plaintiff, being a hunker of the most hunkerish stripe, immediately upon reading the plea, wilted, and allowed a non-suit. It is maliciously said, in groups where politicians do most congregate, that the counsellor had fears for his political standing, if he dared oppose the decision of Judge Taney, which is universally received by the Democratic press as a part of their party creed. The defendant, 'guilty of a skin not coloured like our own,' departed from the awful presence of Judge Pratt with a smiling face, and humming snatches of

'The Devil came fiddling through the town.'"

THE EFFECT OF THE EMANCIPATION MOVEMENT IN MISSOURI.—The successful inauguration of the emancipation movement in Missouri by the election of John M. Wimer as the Mayor of St. Louis, has already borne fruit in the tremendous rise of real estate, not only in St. Louis but throughout the entire State. It is well known to all owners and purchasers of real estate that the sales this Spring have been three-fold as great and at a greater increase of price than ever before obtained in this city. The same is true of the State. Never has there been such a demand for Missouri lands, and never before have such prices been obtained as during the present Spring. Heretofore the emigration from the Free States has directed itself upon Iowa, Wisconsin, Minnesota and Kansas, but now much of this great tide has turned itself upon Missouri, and the reason of this is undoubtedly to be found in the fact that the movement for free labour which has so recently triumphed in St. Louis, and which has shown a vitality that bids fair to become victorious in the State, has drawn attention to the rich lands of Missouri, and holds out the promise that they are not long to be cursed with the incubus which has so long made them barren and unprofitable.—*Missouri Democrat.*

"PRICE OF NEGROES ONE HUNDRED YEARS AGO."—The *Homestead*, published at Hartford, Conn., has lately published an old document which gives the price of farm stock and negroes in that State over one hundred years ago. All the old thirteen states, it will be remembered, were slaveholding until since the revolution. The document in question is an inventory of the estate of Capt. Thomas Wheeler, one of the richest men of his day, his estate being valued at over $40,000. To show the great difference in the price then and now, we give the price of the slaves as found in the inventory, dated December 11, 1755:

One negro man named Quash, $8 34.
Negro woman named Juno, $2 75.
Negro woman named Cab, $139 06.
Negro man named Cæsar, $127 34.
Negro man named Cipeo, $152 78.
Negro woman named Hagar, $125.
Negro woman named Flora, $105 50.
Negro woman named Sarah, $133 34.
Negro woman named Jane, $125.
Negro woman named Cloe, $125.
Negro boy named Pharo, $24.
Negro girl named Phillis, $50.
Servant mulatto boy Harry, $27 79.
Servant Indian woman Mary, $5 55.

AN ORIGINAL SERMON.—The Richmond *Christian Advocate* contains the following singular sermon for the times, which another paper calls "a skeleton in want of meat":

Subject: Personal Poverty. Text: I am poor.

In discoursing to you on this subject to-day, I shall, by God's blessing, be enabled to establish the po ition assumed in the text with but little effort. Let it be borne in mind that the subject is personal.

1. What I *must* pay by the 1st of April, 1857: 1. My note to A. B., for horse, etc., $135; 2. Board bill to C. D., one quarter, $125; 2. Servant's hire, $15; 4. Washing bill, $12; 5. Necessary for other expenses, $10. Total, $297.

2. What I have got wherewithal to pay it: 1. Salary for one quarter—if paid?—$200; 2. A wife; 3. A child, which, though both excellent of their kind, must in this account, be put down at $00 00. Total, $200.

3. What I *must* have to get through with the right side up, and no mistake; 1. The sum of $97; 2. A friend to give it; 3. The thing itself, $297.

Application.—1. Will you give it? or, 2. Shall I quit the ministry to try to make it? If so, who will be responsible, and for how much?

PRICES OF NEGROES.—We have been frequently requested to publish the prices slaves are bringing in the various auction houses in this city. This is not a very easy matter to do, as there seems to be an aversion to such a course on the part of those engaged in the trade. Why this aversion exists, we may hereafter furnish a satisfactory explanation. We are resolved, however, at any and every hazard, to furnish this information, and shall, from time to time, give whatever facts we can obtain that may be interesting to persons who have slaves either to sell or to buy. For the present, we can say that slaves of all descriptions are bringing most excellent prices here. Chancing yesterday to drop into the chief slave auction house in the city, we noted a few of the sales which will serve as an illustration of the character of the whole: No. 1, a small boy, about 15 years of age, very black, spare made, warranted sound, brought $1,125—Jones & Slater, purchasers. No. 2, bright yellow boy, stout built, 5 feet 5, sound and healthy, and about 17 or 18 years old, was withdrawn at $1,020. No. 3, negro man, about 22 years old, warranted, without marks, save from blisters on back, brought $965—Stokes & Co., buyers. No. 4, young woman (very dark, with a light child, 3 months old), spare made, rather tall and puny, sold for $1,040—A. Smith, purchaser. No. 5, a gingerbread girl, of some 13 years, good frame, was withdrawn at $749. No. 6, negro man, about 5 feet 8, dark brown, 25 or 26 years old, maimed in one hand, and a good farm hand, was cried out at $900—Wilson, purchaser. These are all the sales we saw, but from the appearance of the remaining negroes, we should say, they brought about the same price.—*The (Rich.) South.*

THE OLD SCHOOL ASSEMBLY.—We have read with profound attention the Report of the meeting of the Old School Assembly given in the New York *Observer*. The session is represented as quiet and harmonious. It will be memorable, however, for two measures, both seriously affecting the interests of humanity. The first was a resolution to discontinue correspondence with New England bodies, because of "proceedings in those bodies of a secular and political bearing, which the sense of the Assembly seeks to avoid"; i. e., because those bodies will persist in reminding the Assembly of the existence of slavery within its bounds. To get rid of this yearly appeal for humanity, the Assembly declines the correspondence.

But, at the same time, to show that it was not indifferent to great moral questions, the Assembly solemnly reiterated the following Act and Testimony:

"*Posture in Prayer.*

"The action of 1849 was reaffirmed, viz., that sitting in public prayer is considered grievously improper, whenever the infirmities of the worshipper do not render it necessary, and that ministers BE REQIURED TO REPROVE IT WITH PERSEVERING ADMONITION."—*Independent.*

A RARE SANDWICH—At the commencement exercises of the Brown University to be ere long held, Wendell Phillips is thrust in for a speech between Hon S. S. Cox, a pro-slavery hunker politician from Ohio, and the Rev. W. S. Plummer, D.D., a public advocate for the lynching of Abolitionists, formerly from Virginia, now Professor in the Old School Theological Seminary of Alleghany City, Pa.

Strange as these appointments may seem in juxtaposition, they are nevertheless very f

Miscellaneous Department.

THE DEAD SECRET.

CHAPTER THE TWENTY-FOURTH. WAITING AND HOPING.

The week of expectation passed, and no tidings from Uncle Joseph reached Porthgenna Tower.

On the eighth day, Mr. Frankland sent a messenger to Truro, with orders to find out the cabinet-maker's shop kept by Mr. Buschmann, and to inquire of the person left in charge there whether he had received any news from his master. The messenger returned in the afternoon, and brought word that Mr. Buschmann had written one short note to his shopman since his departure, announcing that he had arrived safely towards nightfall in London; that he had met with a hospitable welcome from his countryman, the German baker; that he had discovered his niece's address by an accident which saved him all trouble in finding it out; and that he intended to go and see her at an early hour the next morning. Since the delivery of that note, no further communication had been received from him, and nothing therefore was known of the period at which he might be expected to return.

The one fragment of intelligence thus obtained was not of a nature to relieve the depression of spirits which the doubt and suspense of the past week had produced in Mrs. Frankland. Her husband endeavoured to combat the oppression of mind from which she was suffering, by reminding her that the ominous silence of Uncle Joseph might be just as probably occasioned by his niece's unwillingness as by her inability to return with him to Truro. Taking into consideration her excessive sensitiveness and her unreasoning timidity, he declared it to be quite possible that Mrs. Frankland's message, instead of reassuring her, might only inspire her with fresh apprehensions, and might consequently strengthen her resolution to keep herself out of reach of all communications from Porthgenna Tower. Rosamond listened patiently while this view of the case was placed before her, and acknowledged that the reasonableness of it was beyond dispute; but her readiness in admitting that her husband might be right and that she might be wrong, was accompanied by no change for the better in the condition of her spirits. The interpretation which the old man had placed upon the alteration for the worse in Mrs. Jazeph's handwriting, had produced a vivid impression on her mind, which had been strengthened by her own recollection of her mother's pale, worn face, when they met as strangers at West Winston. Reason, therefore, as convincingly as he might, Mr. Frankland was unable to shake his wife's conviction that Uncle Joseph's silence was caused solely by the illness of his niece.

The return of the messenger from Truro suspended any further discussion on this topic by leading Mr. and Mrs. Frankland to occupy themselves in considering a question of much greater importance. After having waited one day beyond the week that had been appointed, what was the proper course of action for them to adopt, in the absence of any information from London or from Truro to decide their future proceedings?

Leonard's first idea was to write immediately to Uncle Joseph, at the address which he had given on the occasion of his visit to Porthgenna Tower. When this project was communicated to Rosamond, she opposed it on the ground that the necessary delay before the answer to the letter could arrive would involve a serious waste of time, when it might, for aught they knew to the contrary, be of the last importance to them not to risk the loss of a single day. If illness prevented Mrs. Jazeph from travelling, it would be necessary to see her at once, because that illness might increase. If she were only suspicious of their motives, it was equally important to open personal communications with her before she could find an opportunity of concealing herself again in some place of refuge which Uncle Joseph himself might not be able to trace.

The truth of these conclusions was obvious, but Leonard hesitated to adopt them, because they involved the necessity of a journey to London. If he went there without his wife, his blindness placed him at the mercy of strangers and servants, in conducting investigations of the most delicate and most private nature. If Rosamond accompanied him, it would be necessary to risk all kinds of delays and inconveniencies by taking the child with them on a long and wearisome journey of more than two hundred and fifty miles.

Rosamond met both these difficulties with her usual directness and decision. The idea of her husband travelling anywhere under any circumstances, in his helpless dependent state, without having her to attend on him, she dismissed at once as too preposterous for consideration. The second objection of subjecting the child to the chances and fatigues of a long journey, she met by proposing that they should travel to Exeter at their own time and in their own conveyance, and that they should afterwards insure plenty of comfort and plenty of room by taking a carriage to themselves, when they reached the railroad at Exeter. After thus smoothing away the difficulties which seemed to set themselves in opposition to the journey, she again reverted to the absolute necessity of undertaking it. She reminded Leonard of the serious interest that they both had in immediately obtaining Mrs. Jazeph's testimony to the genuineness of the letter which had been found in the Myrtle Room, as well as in ascertaining all the details of the extraordinary fraud which had been practised by Mrs. Treverton on her husband. She pleaded also her own natural anxiety to make all the atonement in her power for the pain she must have unconsciously inflicted, in the bedroom at West Winston, on the person of all others whose failings and sorrows she was most bound to respect; and, having thus stated the motives which urged her husband and herself to lose no time in communicating personally with Mrs. Jazeph, she again drew the inevitable conclusion, that there was no alternative, in the position in which they were now placed, but to start forthwith on the journey to London.

A little further consideration satisfied Leonard, that the emergency was of such a nature as to render all attempts to meet it by half measures impossible. He felt that his own convictions agreed with his wife's; and he resolved accordingly to act at once, without further indecision or further delay. Before the evening was over, the servants at Porthgenna were amazed by receiving directions to pack the trunks for travelling, and to order horses at the post-town for an early hour the next morning.

On the first day of the journey, the travellers started as soon as the carriage was ready, rested on the road towards noon, and remained for the night at Liskeard. On the second day, they arrived at Exeter, and slept there. On the third day, they reached London, by the railway, between six and seven o'clock in the evening.

When they were comfortably settled for the night at their hotel, and when an hour's rest and quiet had enabled them to recover a little after the fatigues of the journey, Rosamond wrote two notes under her husband's direction. The first was addressed to Mr. Buschmann: it simply informed him of their arrival, and of their earnest desire to see him at the hotel as early as possible the next morning; and it concluded by cautioning him to wait until he had seen them, before he announced their presence in London to his niece.

The second note was addressed to the family solicitor, Mr. Nixon—the same gentleman who, more than a year since, had written, at Mrs. Frankland's request, the letter which informed Andrew Treverton of his brother's decease, and of the circumstances under which the captain had died. All that Rosamond now wrote, in her husband's name and her own, to ask of Mr. Nixon, was that he would endeavour to call at their hotel on his way to business the next morning, to give his opinion on a private matter of great importance, which had obliged them to undertake the journey from Porthgenna to London. This note, and the note to Uncle Joseph, were sent to their respective addresses by a messenger, on the evening when they were written.

The first visitor who arrived the next morning was the solicitor—a clear-headed, fluent, polite old gentleman, who had known Captain Treverton and his father before him. He came to the hotel fully expecting to be consulted on some difficulties connected with the Porthgenna estate, which the local agent was perhaps unable to settle, and which might be of too confused and intricate a nature to be easily expressed in writing. When he heard what the emergency really was, and when the letter that had been found in the Myrtle Room, was placed in his hands, it is not too much to say that for the first time in the course of a long life and a varied practice among all sorts and conditions of clients, sheer astonishment utterly paralyzed Mr. Nixon's faculties, and bereft him, for some moments, of the power of uttering a single word.

When, however, Mr. Frankland proceeded from making the disclosure to announcing his resolution to give up the purchase-money of Porthgenna Tower, if the genuineness of the letter could be proved to his own satisfaction, the old lawyer recovered the use of his tongue immediately, and protested against his client's intention with the sincere warmth of a man who thoroughly understood the advantage of being rich, and who knew what it was to gain and to lose a fortune of forty thousand pounds. Leonard listened with patient attention while Mr. Nixon argued from his professional point of view, against regarding the letter, taken by itself, as a genuine document, and against accepting Mrs. Jazeph's evidence, taken with it, as decisive on the subject of Mrs. Frankland's real parentage. He expatiated on the improbability of Mrs. Treverton's alleged fraud upon her husband having been committed, without persons, besides her maid and herself being in the secret. He declared it to be in accordance with all received experience of human nature, that one or more of those other persons must have spoken of the secret either from malice or from want of caution, and that the consequent exposure of the truth must, in the course of so long a period as twenty-two years, have come to the knowledge of some among the many people in the West of England as well as in London, who knew the Treverton family personally or by reputation. From this objection he passed to another which admitted the possible genuineness of the letter, as a written document, but which pleaded the probability of its having been produced under the influence of some mental delusion on Mrs. Treverton's part, which her maid might have had an interest in humouring at the time, though she might have hesitated, after her mistress's death, at risking the possible consequences of attempting to profit by the imposture. Having stated this theory, as one which not only explained the writing of the letter but the hiding of it also, Mr. Nixon further observed in reference to Mrs. Jazeph, that any evidence she might give was of little or no value in a legal point of view, from the difficulty—or, he might say, the impossibility—of satisfactorily identifying the infant mentioned in the letter, with the lady with whom we had now the honour of addressing as Mrs. Frankland, and whom no unsubstantiated document in existence should induce him to believe to be any other than the daughter of his old friend and client, Captain Treverton.

Having heard the lawyer's objections to the end, Leonard admitted their ingenuity, but acknowledged, at the same time, that they had produced no alteration in his impressions on the subject of the letter, or in his convictions as to the course of duty which he felt bound to follow. He would wait, he said, for Mrs. Jazeph's testimony before he acted decisively; but if that testimony were of such a nature, and were given in such a manner, as to satisfy him that his wife had no mortal right to the fortune that she possessed, he would restore it at once to the person who had—Mr. Andrew Treverton.

Finding that no fresh arguments or suggestions could shake Mr. Frankland's resolution, and that no separate appeal to Rosamond had the slightest effect in stimulating her to use her influence for the purpose of inducing her husband to alter his determination; and feeling convinced, moreover, from all that he heard, that Mr. Frankland would, if he was opposed by many more objections, either employ another professional adviser, or risk committing some fatal legal error by acting for himself in the matter of restoring the money; Mr. Nixon at last consented, under protest, to give his client what help he needed in case it became necessary to hold communication with Andrew Treverton. He listened with polite resignation to Leonard's brief statements of the questions that he intended to put to Mrs. Jazeph; and said, with the slightest possible dash of sarcasm, when it came to his turn to speak, that they were excellent questions in a moral point of view, and would doubtless produce answers which would be full of interest of the most romantic kind. "But," he added, "as you have one child already, Mr. Frankland, and as you may, perhaps, if I may venture on suggesting such a thing, have more in the course of years; and as those children, when they grow up, may hear of the loss of their mother's fortune, and may wish to know why it was sacrificed, I should recommend—resting the matter on family grounds alone, and not going further to make a point of it also—that you procure from Mrs. Jazeph, besides the viva voce evidence you propose to extract (against the admissibility of which, in this case, I again protest), a written declaration, which you may leave behind you at your death, and which may justify you in the eyes of your children in case the necessity for such justification should arise at some future period."

This advice was too plainly valuable to be neglected. At Leonard's request, Mr. Nixon drew out at once a form of declaration, affirming the genuineness of the letter addressed by the late Mrs. Treverton, on her death-bed, to her husband, since also deceased, and bearing witness to the truth of the statements therein contained, both as regarded the fraud practised on Captain Treverton and the asserted parentage of the child. Telling Mr. Frankland that he would do well to have Mrs. Jazeph's signature to this document attested by the names of two competent witnesses, Mr. Nixon handed the declaration to Rosamond to read aloud to her husband, and, finding that no objection was made to any part of it, and that he could be of no further use in the present early stage of the proceedings, rose to take his leave. Leonard engaged to communicate with him again, in the course of the day, if necessary; and he retired, reiterating his protest to the last, and declaring that he had never met with such an extraordinary case and such a self-willed client before in the whole course of his practice.

Nearly an hour elapsed after the departure of the lawyer before any second visitor was announced. At the expiration of that time, the welcome sound of footsteps was heard approaching the door, and Uncle Joseph entered the room.

Rosamond's observation, stimulated by anxiety, detected a change in his look and manner, the moment he appeared. His face was harrassed and fatigued, and his gait, as he advanced into the room, had lost the briskness and activity which so quaintly distinguished it, when she saw him, for the first time, at Porthgenna Tower. He tried to add to his first words of greeting an apology for being late; but Rosamond interrupted him in her eagerness to ask the first important question.

"We know that you have discovered her address," she said, anxiously, "but we know nothing more. Is she as you feared to find her? Is she ill?"

The old man shook his head sadly. "When I showed you her letter," he said, "what did I tell you? She is so ill, madam, that not even the message your kindness gave to me will do her any good."

Those few simple words struck Rosamond's heart with a strange fear, which silenced her against her own will, when she tried to speak again. Uncle Joseph understood the anxious look she fixed on him, and the quick sign she made towards the chair standing nearest to the sofa on which she and her husband were sitting. There he took his place, and there he confided to them all that he had to tell.

His first question, he said, when he reached the shop of his countryman, the German baker, related to the locality of the post-office to which his niece's letters were addressed; and the answer informed him that it was situated within ten minutes' walk of his friend's house. The conversation that ensued on his errand in London, and of his hopes and fears in undertaking it, led to more questions and answers, which terminated in the discovery that the baker, among his other customers, supplied the landlady of a lodging-house in the neighbourhood with certain light biscuits for which his shop was famous. The biscuits were purchased for the use of an invalid lady who was staying in the house; and the landlady, on one of the many occasions when she came to the shop and gossiped about her own affairs, expressed her surprise that a person so evidently respectable and so punctual in all her payments as the sick lodger, should be lying ill without a friend to come and see her, and should be living under the name of "Mrs. James," when the name marked on her linen was "S. Jazeph." Upon arriving at this extraordinary result of a conversation which had started from the simplest possible beginning, the old man had taken down the address of the lodging-house immediately, and had gone there at an early hour the next morning.

He had been saddened, over-night, by the confirmation of his fears on his niece's account, and he was startled, when he saw her in the morning, by the violent nervous agitation which she manifested as he approached her bedside. But he had not lost heart and hope, until he had communicated Mrs. Frankland's message, and had found that it failed altogether in producing the reassuring effect on her spirits which he had trusted and believed that it would exercise. Instead of soothing, it seemed to excite and alarm her afresh. Among a host of minute inquiries about Mrs. Frankland's looks, about her manner towards him, about the exact words she had spoken, all of which he was able to answer more or less to her satisfaction, she had addressed two questions to him, to which he was utterly unable to reply. The first of the questions was, Whether Mrs. Frankland had said anything about the Secret? The second was, Whether she had spoken any chance word to lead to the suspicion that she had found out the situation of the Myrtle Room?

The doctor in attendance had come in, the old man added, while he was still sitting by his niece's bedside, and still trying ineffectually to induce her to accept the friendly and reassuring language of Mrs. Frankland's message, as sufficient answer to the questions which he was unable to meet by any more direct and more convincing form of reply. After making some inquiries and talking a little while on indifferent matters, the doctor had privately taken him aside; had informed him that the pain over the region of the heart and the difficulty in breathing, which were the symptoms of which his niece complained, were more serious in their nature than persons uninstructed in medical matters might think; and had begged him to give her no more messages from any one, unless he felt perfectly sure beforehand that they would have the effect of clearing her mind, at once and for ever, from the secret anxieties that now harassed it—anxieties which he might rest assured were aggravating her malady day by day, and rendering all the medical help that could be given of little or no avail.

Upon this, after sitting longer with his niece and after holding counsel with himself, he had resolved to write privately to Mrs. Frankland that evening, after getting back to his friend's house. The letter had taken him longer to compose than any one accustomed to writing would believe. At last, after delays in making a fair copy from many rough drafts, and delays in leaving his task to attend on his niece, he had completed a letter narrating what had happened since his arrival in London, in language which he hoped might be understood. Judging by comparison of dates, this letter must have crossed Mr. and Mrs. Frankland on the road. It contained nothing more than he had just been relating with his own lips—except that it also communicated, as a proof that distance had not diminished the fear which tormented his niece's mind, the explanation she had given to him of her concealment of her name, and of her choice of an abode among strangers, when she had friends in London to whom she might have gone. That explanation it was perhaps needless to have lengthened the letter by repeating, for it only involved his saying over again, in substance, what he had already said in speaking of the motive which had forced Sarah to part with him at Truro.

With last words such as those, the sad and simple story of the old man came to an end. After waiting a little to recover her self-possession and to steady her voice, Rosamond touched her husband to draw his attention to herself, and whispered to him—

"I may say all, now, that I wished to say at Porthgenna?"

"All," he answered. "If you can trust yourself, Rosamond, it is fittest that he should hear it from your lips."

After the first natural burst of astonishment was over, the effect of the disclosure of the Secret on Uncle Joseph exhibited the most striking contrast that can be imagined to the effect of it on Mr. Nixon. No shadow of doubt darkened the old man's face, not a word of objection dropped from his lips. The one emotion excited in him was simple, unreflecting, unalloyed delight. He sprang to his feet with all his natural activity, his eyes sparkled again with all their natural brightness; one moment, he clapped his hands like a child; the next, he caught up his hat, and entreated Rosamond to let him lead her at once to his niece's bedside. "If you only tell Sarah what you have just told me," he cried, hurrying across the room to open the door, "you will give her back her courage, you will raise her up from her bed, you will cure her before the day is out!"

A warning word from Mr. Frankland stopped him on a sudden, and brought him back, silent and attentive, to the chair that he had left the moment before.

"Think a little of what the doctor told you," said Leonard. "The sudden surprise which has made you so happy might do fatal mischief to your niece. Before we take the responsibility of speaking to her on a subject which is sure to agitate her violently, however careful we may be in introducing it, we ought first, I think, for safety's sake, to apply to the doctor for advice."

Rosamond warmly seconded her husband's suggestion, and, with her characteristic impatience of delay, proposed that they should find out the medical man immediately. Uncle Joseph announced—a little unwillingly, as it seemed—in answer to her inquiries, that he knew the place of the doctor's residence, and that he was generally to be found at home before one o'clock in the afternoon. It was then just half-past twelve; and Rosamond, with her husband's approval, rang the bell at once to send for a cab. She was about to leave the room to put on her bonnet, after giving the necessary order, when the old man stopped her by asking, with some appearance of hesitation and confusion, if it was considered necessary that he should go to the doctor with Mr. and Mrs. Frankland; adding, before the question could be answered, that he would greatly prefer, if there was no objection to it on their parts, being left to wait at the hotel to receive any instructions they might wish to give him on their return. Leonard immediately complied with his request, without inquiring into his reasons for making it; but Rosamond's curiosity was aroused, and she asked why he preferred remaining by himself at the hotel to going with them to the doctor.

"I like him not," said the old man. "When he speaks about Sarah, he looks and talks as if he thought she would never get up from her bed again." Answering in those brief words, he walked away uneasily to the window, as if he desired to say no more.

The residence of the doctor was at some little distance, and Mr. and Mrs. Frankland arrived before one o'clock, and found him at home. He was a young man, with a mild grave face, and a quiet subdued manner. Daily contact with suffering and sorrow had perhaps prematurely steadied and saddened his character. Merely introducing her husband and herself to him, as persons who were deeply interested in his patient at the lodging-house, Rosamond left it to Leonard to ask the first questions relating to the condition of her mother's health.

The doctor's answer was ominously prefaced by a few polite words which were evidently intended to prepare his hearers for a less hopeful report than they might have come there expecting to receive. Carefully divesting the subject of all professional technicalities, he told them that his patient was undoubtedly affected with serious disease of the heart. The exact nature of this disease he candidly acknowledged to be a matter of doubt, which various medical men might decide in various ways. According to the opinion which he had himself formed from the symptoms, he believed that the patient's malady was connected with the artery which conveys blood directly from the heart through the system. Having found her singularly unwilling to answer questions relating to the nature of her past life, he could only guess that the disease was of long standing; that it was originally produced by some great mental shock, followed by long wearing anxiety (of which her face showed palpable traces); and that it had been seriously aggravated by the fatigue of a journey to London, which she acknowledged she had undertaken, at a time when great nervous exhaustion rendered her totally unfit to travel. Speaking according to this view of the case, it was his painful duty to tell her friends that any violent emotion would unquestionably put her life in danger. At the same time, if the mental uneasiness from which she was now suffering could be removed, and if she could be placed in a quiet comfortable country home, among people who would be unremittingly careful in keeping her composed, and in suffering her to want for nothing, there was reason to hope that the progress of the disease might be arrested, and that her life might be spared for some years to come.

Rosamond's heart bounded at the picture of the future, which her fancy drew from the suggestions that lay hidden in the doctor's last words. "She can command every advantage you have mentioned, and more, if more is required!" she interposed eagerly, before her husband could speak again. "Oh, sir, if rest among kind friends is all that her poor weary heart wants, thank God we can give it!"

"We can give it," said Leonard, continuing the sentence for his wife, "if the doctor will sanction our making a communication to his patient, which is of a nature to relieve her of all anxiety, but which, it is necessary to add, she is at present quite unprepared to receive."

"May I ask," said the doctor, "who is to be entrusted with the responsibility of making the communication you mention?"

"There are two persons who could be entrusted with it," answered Leonard. "One is the old man whom you have seen by your patient's bedside. The other is my wife."

"In that case," rejoined the doctor, looking at Rosamond, "there can be no doubt that this lady is the fittest person to undertake the duty." He paused, and reflected for a moment; then added: "May I inquire, however, before I venture on guiding your decision, one way or the other, whether the lady is as familiarly known to my patient, and is on the same intimate terms with her, as the old man?"

"I am afraid I must answer No to both those questions," replied Leonard. "And I ought, perhaps, to tell you, at the same time, that your patient believes my wife to be now in Cornwall. Her first appearance in the sick room would, I fear, cause great surprise to the sufferer, and possibly some little alarm as well."

"Under those circumstances," said the doctor, "the risk of trusting the old man, simple as he is, seems to be infinitely the least risk of the two—for the plain reason that his presence can cause her no surprise. However unskilfully he may break the news, he will have the great advantage over this lady of not appearing unexpectedly at the bedside. If the hazardous experiment must be tried—and I assume that it must, from what you have said—you have no choice, I think, but to trust it, with proper cautions and instructions, to the old man to carry out."

After arriving at that conclusion, there was no more to be said on either side. The interview terminated, and Rosamond and her husband hastened back to give Uncle Joseph his instructions at the hotel.

As they approached the door of their sitting-room they were surprised by hearing the sound of music inside. On entering, they found the old man crouched up on a stool, listening to a shabby little musical box which was placed on a table close by him, and which was playing an air that Rosamond recognised immediately as the "Batti, batti" of Mozart.

"I hope you will pardon me for making music to keep myself company while you were away," said Uncle Joseph, starting up in some little confusion, and touching the stop of the box. "This is, if you please, of all my friends and companions the oldest that is left. The divine Mozart, the king of all the composers that ever lived, gave it with his own hand, madam, to my brother, when Max was a boy in the music-school at Vienna. Since my niece left me in Cornwall, I have not had the heart to make Mozart sing to me out of this little bit of box until to-day. Now that you have made me happy about Sarah again, my ears ache once more for the tiny *ting-ting* that has always the same friendly sound to my heart, travel where I may. But enough so," said the old man, placing the box in the leather case by his side which Rosamond had noticed there when she first saw him at Porthgenna. "I shall put back my singing-bird into his cage, and shall ask, when that is done, if you will be pleased to tell me what it is that the doctor has said?"

Rosamond answered his request by relating the substance of the conversation which had passed between her husband and the doctor. She then, with many preparatory cautions, proceeded to instruct the old man how to disclose the discovery of the Secret to his niece. She told him that the circumstances in connection with it must be first stated, not as events that had really happened, but as events that might be supposed to have happened. She put the words that he would have to speak, into his mouth, choosing the fewest and the plainest that would answer the purpose; she showed him how he might glide almost imperceptibly from referring to the discovery as a thing that might be supposed, to referring to it as a thing that had really happened; and she impressed upon him, as most important of all, to keep perpetually before his niece's mind the fact that the discovery of the Secret had not awakened one bitter feeling or one resentful thought, towards her, in the minds of either of the persons who had been so deeply interested in finding it out.

Uncle Joseph listened with unwavering attention until Rosamond had done; then rose from his seat, fixed his eyes intently on her face, and detected an expression of anxiety and doubt in it which he rightly interpreted as referring to himself.

"May I make you sure, before I go away, that I shall forget nothing?" he asked, very earnestly. "I have no head to invent, it is true; but I have something in me that can remember, and the more especially when it is for Sarah's sake. If you please, listen now, and hear if I can say to you over again all that you have said to me?"

Standing before Rosamond, with something in his look and manner strangely and touchingly suggestive of the long past days of his childhood, and of the time when he had said his earliest lessons at his mother's knee, he now repeated, from first to last, the instructions that had been given to him, with a verbal exactness, with an easy readiness of memory, which, in a man of his age, was nothing less than astonishing. "Have I kept it all as I should?" he asked simply, when he had come to an end. "And may I go my ways now, and take my good news to Sarah's bedside?"

It was still necessary to detain him, while Rosamond and her husband consulted together on the best and safest means of following up the avowal that the Secret was discovered by the announcement of their own presence in London. After some consideration, Leonard asked his wife to produce the document which the lawyer had drawn out that morning, and to write a few lines, from his dictation, on the blank side of the paper, requesting Mrs. Jazeph to read the form of declaration, and to affix her signature to it, if she felt that it required her, in every particular, to affirm nothing that was not the exact truth. When this had been done, and when the leaf on which Mrs. Frankland had written had been folded outwards, so that it might be the first page to catch the eye, Leonard directed that the paper should be given to the old man, and explained to him what he was to do with it, in these words:

"When you have broken the news about the Secret to your niece," he said, "and when you have allowed her full time to compose herself, if she asks questions about my wife and myself (as I believe she will) hand that paper to her for answer, and beg her to read it. Whether she is willing to sign it, or not, she is sure to inquire how you came by it. Tell her in return that you have received it from Mrs. Frankland—using the word 'received,' so that she may believe at first that it was sent to you from Porthgenna by the post. If you find that she signs the declaration, and that she is not much agitated after doing so, then tell her in the same gradual way in which you tell the truth about the discovery of the Secret, that my wife gave the paper to you with her own hands, and that she is now in London——"

"Waiting and longing to see her," added Rosamond. "You, who forget nothing, will not, I am sure, forget to say that?"

The little compliment to his powers of memory made Uncle Joseph colour with pleasure, as if he was a boy again. Promising to prove worthy of the trust reposed in him, and engaging to come back and relieve Mrs. Frankland of all suspense before the day was out, he took his leave, and went forth hopefully on his momentous errand.

Rosamond watched him from the window, threading his way in and out among the throng of passengers on the pavement, until he was lost to view. How nimbly the tight little figure sped away out of sight! How gaily the unclouded sunlight poured down on the cheerful bustle in the street! The whole being of the great city basked in the summer glory of the day; all its mighty pulses beat high; and all its myriad voices whispered of hope!

LUTZOW'S WILD CHASE.

From the Poems of Rev. Roswell Park.

FROM THE GERMAN OF KORNER.

This name was given, during the war of 1813 and 1814, to a Prussian corps of volunteers, commanded by Major Lutzow, and composed of young gentlemen of the highest talents and patriotism. The Poet Korner was a member of this corps, and has celebrated it in this song, which is to the Germans what the Marseilles Hymn is to the French, or Hail Columbia to the patriot of America.

What gleams from yon wood in the splendour of day?
Hark! hear its wild din rushing nearer!
It hither approaches in gloomy array,
While loud-sounding horns peal their blast on its way,
The soul overwhelming with terror!
Those swart companions you view in the race—
Those are Lutzow's roving, wild, venturous chase!

What swiftly moves on through yon dark forest glade,
From mountain to mountain deploying?
They place themselves nightly in ambuscade,
They shout the hurrah, and they draw the keen blade,
The French usurpers destroying!
Those swart Yagers bounding from place to place—
Those are Lutzow's roving, wild, venturous chase!

Where, midst glowing vines, as the Rhine murmurs by,
The tyrant securely is sleeping;
They swiftly approach, 'neath the storm-glaring sky,
With vigourous arms o'er the water they ply;
Soon safe on his island-shore leaping!
Those swarthy swimmers whose wake you trace,
Those are Lutzow's roving, wild, venturous chase!

Why sweeps from yon valley the battle's loud roar,
Where swords in thick carnage are clashing?
Fierce horsemen encounter, 'mid lightnings and gore;
The spark of true freedom is kindled once more,
From war's bloody altars out-flashing!
Those horsemen swart who the combat face,
Those are Lutzow's roving, wild, venturous chase!

Who smile their adieu to the light of the sun,
'Mid fallen foes moaning their bravery?
Death creeps o'er their visage—their labours are done—
Their valiant hearts tremble not—victory's won;
Their fatherland rescued from slavery!
Those swart warriors fallen in death's embrace,
Those were Lutzow's roving, wild, venturous chase!

The wild German Yagers—their glorious careers
Dealt death to the tyrant oppressor!
Then weep not, dear friends, for the true volunteers,
When the morn of our fatherland's freedom appears;
Since we alone die to redress her.
Our memory transmitted, no time shall erase—
"Those were Lutzow's roving, wild, venturous chase!"

THE MAD DOG.

[From "Dinks, Mayhew and Hutchinson on the Dog," edited by Frank Forester.]

The dog is naturally the most nervous of all the dumb tribe. His intense affection, his natural jealousy, his method of attack, the blindness of his rage, and his insensibility to consequences, all bespeak a creature whose nervous system is developed in the highest possible degree. I myself once had a little cur, who, as I sat reading, would enter the apartment, jump upon my knee, uttering a low whimper all the time, creep along my waistcoat, rub his little body against my head and face, lick the hand lifted up to return his caresses, and then scamper off, and perhaps not come near me again the whole of that afternoon. What was this but an affectionate impulse seeking a nervous development? The way to manage an animal of this description is, to respect his evident excitability. The instant a dog appears to be getting excited, there should be a sign given, commanding a stop to be put to all further proceedings. If the respect of the animal be habitual, the person who mildly enforces it may enter a room, where the same dog is in a rabid state, and come forth unscathed.

I have hitherto been much among dogs, and, nevertheless, have almost escaped being bitten. The reason is, that I understand and respect the innate nervousness of the animal. When I go into a room, if there be a dog there and he growl, I speak kindly to him, and then seat myself, and bestow on him none of my attention for some time. My request to his master or mistress is, that he or she will not check or seek to stop the symptom of his wrath; but allow him to vent his rage until he is ashamed of it, and from a feeling of remorse is silent. When this takes place, and a sufficient time has past to confirm him in the new mood into which he has recently entered, I approach him with my hand extended and open; this I bring near to him by degrees, avoiding all sudden movements or anything that might provoke his natural disposition. Generally he crouches, then I speak to him in tones of encouragement. If he display a return of his warlike propensity, I still bring the hand nearer and nearer to him, telling him to bite it if he pleases, if he is not ashamed to injure that which means to do him good. Then, perhaps, he will make a snap at my extended hand, which is not upon this withdrawn, or the jaws would close with nervous violence, but allowed to remain, and the teeth are felt to touch the skin without wounding it. I allow him to hold the hand for any length of time he pleases, telling him "he would lose his character if he were to harm it. That he is a courageous dog, and means no hurt; he would be ashamed to bite." And with this kind of speech, which the animal may not literally understand, but the sense and purpose of which it nevertheless appears to comprehend, I seldom fail of getting my hand safe and sound from the creature's jaw. After that I may pat him, for an intimacy has begun. He allows me to drag him forth, take him on my knees, and permits me any liberty I please to take. I do not attribute my escape to any charm that I possess; but account for it simply by my knowing and respecting the natural temperament of the beast with which I have to interfere.

This natural respect for the feelings of a most affectionate creature, with such a power of observation as will enable the individual to recognise the presence of lamentable sickness in an animal that has with truth been called "the companion of the home," shall at all times enable the uneducated in such matters to recognise a mad dog, and, unless luck be dead against the individual, save him from being bitten.

It is no pleasure to a dog to go mad. Quite the reverse. Dreadful as hydrophobia may be to the human being, rabies is worse to the dog. It makes its approach more gradually. It lasts longer, and it is more intense while it endures. The dog that is going mad, feels unwell for a long time prior to the full development of the disease. He is very ill, but he does not know what ails him. He feels nasty; dissatisfied with everything; vexed without a reason; and, greatly against his better nature, very snappish. Feeling thus, he longs to avoid all annoyance by being alone. This makes him seem strange to those who are most accustomed to him.

The sensation induces him to seek solitude. But there is another reason which decides his choice of a resting-place. The light inflicts upon him intense agony. The sun is to him an instrument of torture, which he therefore studies to avoid, for his brain aches and feels as if it were a trembling jelly. This induces the poor brute to find out the holes and corners where he is least likely to be noticed, and into which the light is unable to enter. In solitude and darkness he passes his day. If his retreat be discovered and the master's voice bids him to come forth, the affectionate creature's countenance brightens; his tail beats the ground, and he leaves his hiding-place, anxious to obey the loved authority; but before he has gone half the distance, a kind of sensation comes over him, which produces an instantaneous change in his whole appearance. He seems to say to himself, "Why cannot you let me alone? Go away. Do go away. You trouble, you pain me." And thereon he suddenly turns tail and darts back into his dark corner. If let alone, there he will remain; perhaps frothing a little at the mouth, and drinking a great deal of water, but not issuing from his hiding-place to seek after food. His appetites are altered; hair, straw, dirt, filth, excrement, rags, tin shavings, stones, the most noisome and unnatural substances are then the delicacies for which the poor dog, changed by disease, longs, and swallows, in hope to ease a burning stomach. He is now altogether changed. Still he does not desire to bite mankind; he rather endeavours to avoid society; he takes long journeys of thirty or forty miles in extent, and lengthened by all kinds of accidents, to vent his restless desire for motion. When on these journeys he does not walk. This would be too formal and measured a pace for an animal whose whole frame quivers with excitement. He does not run. That would be too great an exertion for an animal whose body is the abode of a deadly sickness. He proceeds in a slouching manner, in a kind of trot; a movement neither run or walk, and his aspect is dejected. His eyes do not glare and stare, but they are dull and retracted. His appearance is very characteristic, and if once seen, can never afterwards be mistaken. In this state he will travel the most dusty roads, his tongue hanging dry from his open mouth, from which, however, there drops no foam. His course is not straight. How could it be, since it is doubtful whether at this period he sees at all? His desire is to journey unnoticed. If no one notices him, he gladly passes by them. He is very ill. He cannot stay to bite. If, nevertheless, anything oppose his progress, he will, as if by impulse, snap—as a man in a similar state might strike, and tell the person to get out of the way." He may take his road across a field in which there is a flock of sheep. Could these creatures only make room for him, and stand motionless, the dog would pass on and leave them behind uninjured. But they begin to run, and at the sound, the dog pricks up. His entire aspect changes. Rage takes possession of him. What made that noise? He pursues it with all the energy of madness. He flies at one, then at another. He does not mangle, nor is his bite, simply considered, terrible. He cannot pause to tear the creature he has caught. He snaps and then rushes onward, till, fairly exhausted and unable longer to follow, he sinks down, and the sheep pass forward to be no more molested. He may have bitten twenty or thirty in his mad onslaught; and would have worried more had his strength lasted, for the furor of madness then had possession of him.

He may be slain while on these excursions; but if he escapes he returns home and seeks the darkness and quiet of his former abode. His thirst increases; but with it comes the swelling of the throat. He will plunge his head into water, so ravenous is his desire; but not a drop of the liquid can be swallow, though its surface is covered with bubbles in consequence of the efforts he makes to gulp the smallest quantity. The throat is enlarged to that extent which will permit nothing to pass. He is the victim of the most horrible inflammation of the stomach, and the most intense inflammation of the bowels. His state of suffering is most pitiable. He has lost all self-reliance; even feeling is gone. He flies at and pulls to pieces anything that is within his reach. One animal in this condition, being confined near a fire, flew at the burning mass, pulled out the live coals, and in his fury scrunched them. He emits the most hideous cries. The noise he makes is incessant and peculiar. It begins as a bark, which sound, being too torturing to be continued, is quickly changed to a howl, which is suddenly cut short in the middle; and so the poor wretch at last falls, fairly worn out by a terrible disease.

THE BRONTES IN LONDON.

In consequence of his mode of doing business, considerable annoyance was occasioned both to Miss Brontë and to them. The circumstances, as detailed in a letter of hers to a friend in New Zealand, were these: One morning at the beginning of July, a communication was received at the Parsonage from Messrs. Smith and Elder, which disturbed its quiet inmates not a little; as, though the matter brought under their notice was merely referred to as one which affected their literary reputation, they conceived it to have a bearing likewise upon their character.

"Jane Eyre" had had a great run in America, and a publisher there had consequently bid high for early sheets of the next work by "Currer Bell." These Messrs. Smith and Elder had promised to let him have. He was therefore greatly astonished, and not well pleased, to learn that a similar agreement had been entered into with another American house, and that the new tale was very shortly to appear. It turned out, upon inquiry, that the mistake had originated in Acton and Ellis Bell's publisher having assured this American house that, to the best of his belief, "Jane Eyre," "Wuthering Heights," and "The Tenant of Wildfell Hall" (which he pronounced superior to either of the other two), were all written by the same author.

Though Messrs. Smith and Elder distinctly stated in their letter that they did not share in such "belief," the sisters were impatient until they had shown its utter groundlessness, and set themselves perfectly straight. With rapid decision, they resolved that Charlotte and Anne should start for London that very day, in order to prove their separate identity to Messrs. Smith and Elder, and demand from the credulous publisher his reasons for a "belief" so directly at variance with an assurance which had several times been given to him. Having arrived at this determination, they made their preparations with resolute promptness. There were many household duties to be performed that day; but they were all got through. The two sisters each packed up a change of dress in a small box, which they sent down to Keighley by an opportune cart; and after early tea, they set off to walk thither—no doubt in some excitement; for, independently of their cause of going to London, it was Anne's first visit there. A great thunderstorm overtook them on their way that summer evening to the station; but they had no time to seek shelter. They only just caught the train at Keighley, arrived at Leeds, and were whirled up by the night train to London.

About eight o'clock on the Saturday morning, they arrived at the Chapter Coffee-house, Paternoster Row—a strange place, but they did not well know where else to go. They refreshed themselves by washing, and had some breakfast. Then they sat still for a few minutes, to consider what next should be done.

When they had been discussing their project in the quiet of Haworth Parsonage the day before, and planning the mode of setting about the business on which they were going to London, they had resolved to take a cab, if they should find it desirable, from their inn to Cornhill; but that, amidst the bustle and "queer state of inward excitement" in which they found themselves, as they sat and considered their position on the Saturday morning, they quite forgot even the possibility of hiring a conveyance; and when they set forth, they became so dismayed by the crowded streets, and the impeded crossings, that they stood still repeatedly, in complete despair of making progress, and were nearly an hour in walking the half-mile they had to go. Neither Mr. Smith nor Mr. Williams knew that they were coming; they were entirely unknown to the publishers of "Jane Eyre," who were not, in fact, aware whether the "Bells" were men or women, but had always written to them as to men.

On reaching Mr. Smith's Charlotte put